



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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**BISHOP HOPKINS ON SPIRITUALISM,
 A REPLY BY JUDGE EDMONDS.**

(From the Memorial Edition of "Letters and Tracts on Spiritualism.")

The Right Reverend Mr. HOPKINS, the Episcopal Bishop of Vermont, has lately been delivering a course of lectures before the "Young Men's Christian Association," of St. Louis, two of which he devoted to the subject of Modern Spiritualism, and to myself as connected with it.

He admitted the facts of the manifestations, conceding that they were not a delusion or a deception, but he avowed his own belief that the whole thing resulted from the direct agency of the Devil himself. He confessed he had never witnessed any of the manifestations, yet he claimed that he could fairly discuss the subject, &c.

This is the purport of his lectures, as I gather it from the report of them in the *St. Louis Republican* of the 12th and 15th of November, 1856.

As he has thus held me up to the world, denounced by a high dignitary of the Church as acting under the instigation of the Devil, I trust I may be pardoned for saying a few words in defence of myself, especially as I will do so by confining myself to a brief attempt to show what Spiritualism is, and what it teaches.

1. It enables us to know the thoughts and purposes, the secret intentions and character of those who are living around us. Over and over again has this been demonstrated, yet I will venture to say the Bishop never heard of it; for if he had, he surely would be as ready as anyone to see that, in this feature of Spiritualism, there is a better protection against, and prevention of, hypocrisy and false pretences than all the preaching in the world has afforded.

2. It enables us to feel and to know that our most secret thoughts are known to the intelligence of the Spirit-world, whatever the character of that intelligence, whether for good or evil. It has been for years and centuries preached to us, that the Supreme Intelligence knows our every thought. Yet how few have actually realized it—how few have acted as if they believed it, let the sins and perversions of mankind say. But now it comes so demonstrated that no man can doubt it. It is a fact as certain as that the sun shines at noon-day. And I would ask, what greater prevention to vice can there be, than the thorough conviction that the deepest secrets of our hearts are all known to the Intelligence which is ever around and near us, and can be disclosed to the world?

3. It demonstrates the immortality of the soul by direct appeals to the senses. Hitherto the appeal has been to abstract reasoning to prove that; and what ill success has attended that effort, no man knows better than the Right Reverend gentleman himself. He has been a lawyer in his day, and he is aware, from his knowledge of the world, thus and otherwise acquired, that the greater portion of the educated classes among us have not yielded to the reasoning, and

have been, to say the least, sceptical as to an existence after this life. But now the proof comes with a force like that which establishes the facts that the grass grows and the water runs, and leaves no room for cavil in the sane mind. In the book from which the Bishop quoted so freely*—though I am not advised that he quoted from that part—some twenty instances were given of conversions from an unbelief as to the future. Those were a few only of the cases which are within my own knowledge. They are numbered by hundreds and thousands within the knowledge of Spiritualists all over the land, and they show how powerful, how all-controlling, is the argument in favour of man's immortality, which spiritual intercourse furnishes—how much more convincing than all the preaching to which the subjects of such conversions have listened for years and years.

4. It demonstrates that the spirits of our departed friends can and do commune with us who are left behind. The substance of the Bishop's position on this topic is a denial of the fact, for he speaks of the "folly and unreasonableness of supposing that the spirits of our departed friends are suffered to remain on earth, and to mingle in the affairs of men," and of the "unhappiness it would be to them to remain among strifes and sorrows which they could not alleviate."

The same course was once taken by this same Prelate in regard to the manifestations themselves, and it was "folly and unreasonableness" to suppose they were anything but delusion or deception. But he, and many others of his calling, have been compelled to yield to the force of overwhelming testimony, and admit their reality. So it would be with him on this point, if instead of persisting in the ignorance of the subject (of which he boasts, for conscience-sake,) he would investigate for himself, or take the testimony of those who have investigated. He would then learn that the identity of our departed friends is too clearly made out to be doubted by a rational mind. He would see, too, how enduring is the love they bear to us still—that the cold grave does not quench its ardour, and that their care and sympathy for us is not removed at such an immeasurable distance from us, as he would teach, but that it is ever around and near us, leading us on towards that goal which in his creed is too far off for us to comprehend, but is now brought so near that we can understand what it is, and learn how to attain it. He would learn that it would be no more a source of unhappiness to our departed friends thus to labour for our redemption from sin than it is now for him in his ministerial functions to lead a sinner to repentance; and descending from his lofty position on the Episcopal bench, to enter the brothel or the prison-house, and lift an erring brother to the light of the Gospel. He would learn to bear to the mourner's heart such comfort as he has never yet borne, and to speak to it, in most effective tones, of righteousness and the judgment to

* From my published volumes on "Spiritualism."

come. He would learn then, if he has not yet learned, that it could be no such great unhappiness for the Christian mind to remain amid strifes and sorrows, where it could sympathize even if it could not alleviate, and he would see, practically, that there is no sorrow for suffering humanity, which Heaven, through its messengers, cannot heal.*

5. It demonstrates also, that through this spirit-influence—be it what it may—the sick are healed, the blind are made to see, the lame walk, and “devils are cast out” of those who are possessed.

These are some of the marvels which are now being worked in this land by the influence which is stigmatized by this reverend Prelate as of the Devil. There are hundreds and thousands of witnesses of their existence around as everywhere, *and every man who pleases can behold them for himself*. I could enumerate many, very many instances, but the limits of this paper forbid, and I have yet a few words to say on other topics.

The Bishop says that “none of the so-called discoveries were even new to mankind as proclaimed or received truths.” In this he is in a great measure correct. The great law which underlies the whole spiritual philosophy is that proclaimed by Jesus of Nazareth—“Love God with all your might, and your neighbour as yourself.” Such is the law, which for eighteen hundred years the Christian world has professed to believe—such the law which over thirty thousand priests are weekly preaching from as many pulpits in this nation. Yet with what effect? Let facts answer. Out of a population of nearly twenty-five millions, not five millions are professing Christians, and the sect to which this reverend Prelate belongs cannot number one hundred thousand.

Is it not proper to ask why is this? It is because there is not inducement enough held out to man to overcome the selfishness of his material nature, and to obey the law of his spiritual existence. Eighteen centuries have demonstrated this, and it is high time that something should come to hold out such inducement. To perform that task is now the great mission of spirit-intercourse; and it is, day by day, as fast as we are capable of receiving it, performing it, by so revealing to us the condition into which we are to be ushered after death, that we cannot help realizing how necessary it is for us to obey the law in life. As the burnt child dreads the fire because it realizes the danger, so will man, when he shall fully realize what is the nature of the existence which is to follow this life, be ever on his guard against the temptations with which his animal nature constantly surrounds him.

This neglected function of the priesthood, Spiritualism is now performing in our midst.

And why not? The Bible is full of it. An angel appeared to Hagar, *Gen. 16*; three, in the shape of men, appeared to Abraham, *Gen. 18*; and two to Lot, *Gen. 19*. One called to Hagar, *Gen. 21*; and to Abraham, *Gen. 22*; one spake to Jacob in a dream, *Gen. 31*; one appeared to Moses, *Exodus, 3*; one went before the camp of Israel, *Exodus 14*; one met Balaam by the way, *Numbers 22*; one spake to all the children of Israel, *Judges 2*; one spake to Gideon, *Judges 6*; and to the wife of Manoah, *Judges 13*; one appeared to Elijah, *1 Kings 19*; one stood by the threshing-floor of Ornan, *1 Chron. 21*; one talked with Zachariah, *Zach. 1*; one appeared to the two Mary's at the sepulchre, *Matt. 28*; one foretold the birth of John the Baptist, *Luke 1*; one appeared to the Virgin Mary, *Ibid*; to the shepherds, *Luke 2*; one opened the door of Peter's prison, *Acts 5*; two were seen by Jesus, Peter, and James and John, *Luke 9*; and one spake to John the Evangelist, *Rev. 22*.

It will not do to say these were angels—a distinct order of beings from man—for those seen by the apostles were Moses and Elias, and that seen by John, though called by him an angel, avowed himself to be his fellow-servant, and “one of his brethren the prophets.”†

And now may we not ask, if men in the olden time could see and talk with angels—if, in former ages, the spirits of departed mortals could appear to and commune with those yet living—may we not, I say, ask wherein has man's nature so changed that the same thing may not happen to him now?

* Might he not also obtain the idea that as God himself descends into the spheres of vice and misery, to reclaim the erring and comfort the suffering, it could be no degradation for the spirit thus to imitate God?

† Nor will it do to speak of the undignified character of the manifestations of to-day, for surely the reclaiming of erring man from the “deep damnation of infidelity” is of as much importance as relieving Peter from temporary imprisonment, or telling Hagar where to find water.

Why, how often in the ceremonies of the Bishop's own church does he call upon his people to say, “I believe in the communion of saints!” which the articles of his religion say “may be proved by most certain warrants of Holy Scripture;” and yet that communion which is holy when only spoken of, he would fain have us believe is evil when actually practised!

Briefly, then, to the sum of the argument: Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes one God, and man's responsibility to Him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended.

And this we are taught by a reverend Divine, holding a high rank in what he calls “The Church of God,” is of the Devil! Alas! if it be, by what sign shall we know the work of God?

But the chief basis of the Bishop's position, that spiritual intercourse is Satanic, seems to be found in the revelations as to the Spirit's surroundings, after it has passed from this life. These he denounces as gross, material, and of the earth earthy, and as conflicting with the sublime teachings of the Gospel, and therefore “devilish!”

I do not learn that he paused to detail to his hearers what is the condition of the future, according to the Gospel, as he understands it. I have known this attempted many times by Divines, but I never knew any two of them to agree in their description. Whereas, in these revelations, there is no discrepancy on this point.

I do not learn that in reading extracts from my book he departed from the practice of his calling—namely, that of drawing particular passages from their context, and thus giving them a very different meaning from the true one—a practice which I do not hold very high either in law or gospel, and which I have often seen excite the smiles of contempt among the intelligent minds in church.

Nor do I learn that he called the attention of his hearers to the reasons given in my book (*Sec. 62 of Vol. 2*) for our faith on this subject, whereby they might have been enabled to judge for themselves, instead of being governed by his authority or mine.

But he seems to have contented himself with just so many and such extracts as would tend to prove his position, and let the rest go.

But let that pass. And let us inquire what is the great difference between us on this point, which makes my teachings “devilish,” “unchristian,” and “positively hurtful,” and makes his to be holy, and sublime, and Gospel-like?

He teaches that man, on dying, becomes suddenly and marvellously changed—that he passes far away from the earth, out of the reach of its cares, anxieties and affections—that he passes into a state of existence whose condition is entirely unknown, except that it is either unutterably miserable or inexpressibly happy—that the state either of bliss or woe, into which he is first ushered, never changes and is never ending—and that his condition of happiness or sorrow is not of his own creation, and cannot be affected by aught he can do in this life, but is dependent—particularly in its happiness—upon a vicarious atonement.*

On the other hand, I believe that man is the creature of progression—that it is his destiny from his birth to progress on to eternity, toward the Godhead—that no man is exempt from his destiny—that while man cannot prevent, he can retard or accelerate its consummation, and he can make the interval of progress for long ages happy or woeful, as he obeys or disregards the law of his spiritual nature, which is love for God and man—that death is but a continuation of this life, and this life but a preparation for the next—that we pass into the next state of existence with all our faculties, memories, and affections, as we have cultivated or perverted them here—and that we are for awhile, until our minds grow to become elevated above them, surrounded by all those objects which would be calculated to give us the weal or woe we have earned for ourselves.†

* Or, in other words, that its unhappiness can be caused by us, but its happiness cannot.

† As in manhood we outgrow our attachment to the objects which pleased our childhood, so in spirit-life we will in time outgrow our love for the objects which pleased our earth-life.

Such is, in brief, the difference between us. I will not pause here to ask which is most acceptable to the rational mind! which is best supported by Scripture!

That would take too much room. But I will ask, what is there in my belief, that is "devilish," "unchristian," "hurtful?" And I will answer the question, not in my own language, but in that of one of the bishops of the Episcopal Church of this country—one who sits in the same House of Bishops with him of Vermont.

I extract from a sermon preached in Connecticut in 1852, and published.

"I have now closed my argument, and would be glad if time allowed to pass to the survey of another most interesting question. What are the conditions of our future existence? But as it is I can only allude to one or two general points, and then leave the subject to your individual reflection.

"1. In the first place provision will undoubtedly be made hereafter for the culture and the exercise of all the intellectual and moral faculties of our nature. Heaven will not be a monotony. All which belongs to our nature that is not sensual and sinful will there find free scope for its development. Nothing, then, which we learn here is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty and holy friendships in the spiritual world. Everything which God has made on earth, and which man has left untouched by sin, is only a symbol of something greater and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eye! What thoughts will be uttered there! What emotions will be kindled there! What variety of enjoyments, and yet nothing servile, nothing selfish! How is it, then, that we shrink from the future? Why does eternity come before us a cold, blank void—a sea without a shore, moaning and groaning under a starless sky, where the soul floats, like a helmless wreck, solitary and despairing? Because there is a stain of corruption on the soul which needs to be washed out—because the sense of sin makes us afraid.

"2. In the second place we observe, that to the righteous the future will be a state of constant and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop, and make no further advance, for then there would lie before us an eternity without occupation.

"All mortal creatures are capable only of a limited improvement, because theirs is a limited existence. Man must advance for ever, because he lives for ever. The time will undoubtedly come when we shall look back on all that we have acquired and done in this world, as we now regard the experiences of our earliest infancy, and we shall wonder that we then thought ourselves so wise.

"3. And, finally, our future destiny will be in precise accordance to our deserts and character. We shall reap what we have sown. We shall begin our life hereafter as we close it here. There is no such thing as separating the man from his character, and there is no such thing as separating the character from the destiny."

Such are my sentiments, too! Such are the principles which Spiritualism teaches! And now, if they are "devilish," "unchristian," and "hurtful" in me, pray what must they be in the Right Rev. Bishop of Rhode Island, whose language it is that I have quoted?

A few words on one topic more and I have done.

I can hardly believe the Bishop is correctly reported when he is made to say that the law of the Scripture forbids our communing with the spirits of our departed friends, as well as dealing with witches and those having a familiar spirit. For I have never been able to find any such injunctions in Holy Writ,* nor can I conceive how that can be, and Peter, and James and John escape condemnation for beholding Moses and Elias, or John, in the Revelations, for communing with the spirit of "one of his brethren, the Prophets," or Saul obeying the Spirit when struck with blindness on the wayside, or Peter, when listening to the injunctions to call not the Gentile unclean.

But it is true that in the law of Moses there are injunctions against dealing with witches, or those having

familiar spirits. But does the reverend prelate mean that his Christian hearers shall understand that that law is still binding upon us? He certainly must mean so, or he would not quote it as evidence of our "unchristian" deportment. See, then, where it would bring him. One part of that law must be as binding as another, and yet right by the side of that to which he appeals are commands like these:

"Ye shall eat no manner of fat." *Lev. vii., 23.*

"Ye shall not eat of the camel, the hare, or the swine." *Lev. xi., 8.*

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." *Lev. xix., 8.*

"Thou shalt not sow the field with mingled seed, neither shall a garment, mingled of linen and woollen, come upon thee." *Lev. xix., 9.*

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." *Lev. xix., 27.*

"Regard not them that have familiar spirits, neither seek after wizards." *Lev. xix., 31.*

"The man who committeth adultery with another man's wife, the adulterer and adulteress shall surely be put to death." *Lev. xx., 10.*

"A man, also a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones." *Lev. xx., 27.*

"In the seventh year there shall be a Sabbath of rest unto the land. Thou shalt neither sow thy field nor prune thy vineyard." *Lev. xxiv., 4.*

"Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof." *Lev. xxv., 10.*

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." *Deut. xxii., 8.*

"Thou shalt make thee fringes on the four quarters of thy vesture." *Deut. xxii., 12.*

"A bastard shall not enter into the congregation of the Lord." *Deut. xxiii., 2.*

"Thou shalt not deliver unto his master the servant which has escaped from his master unto thee." *Deut. xxiii., 15.*

"And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." *Exodus xxi., 23—25.*

"Thou shalt not suffer a witch to live." *Exodus xxii., 18.*

"Neither shalt thou countenance a poor man in his cause." *Exodus xxiii., 3.*

"In six days shall thy work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death . . . —Ye shall kindle no fire throughout your habitations upon the Sabbath day." *Exodus xxxv., 2, 3.*

But enough—enough in all conscience! to show to the candid mind the basis on which this "Right Reverend Father in God" rests his denunciations. No word of comment is necessary, unless it may be to inquire if we are entirely to lose sight of the later teaching of Jesus: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil," and of the consoling announcement, that on the command to love God and one another hang all the law and the prophets, under the Christian dispensation?

J. W. EDMONDS.

New York, November 28, 1855.

A YOUNG SPIRITUALIST suggests that the Spiritualists of London arrange for another picnic this year, and that the game of cricket should be played with eleven single gentlemen and eleven married gentlemen. He was present at the last year's picnic and enjoyed himself much. We leave it to the Spiritualists of London to act according to their impressions in this matter.

LITTLEHAMPTON.—SINGULAR VIRTUE OF THE PRAYER-BOOK.—A correspondent writes:—A well authenticated case has just come to our knowledge which we earnestly hope will be remembered when next an attempt is made to meddle with the Book of Common Prayer. A man at Angmering found each morning on going to his stable that something had terrified his horse. The animal was always discovered bathed in perspiration, and in a highly nervous condition, and refused its food. Acting on the advice of a knowing friend, the owner of the horse reverently placed a Prayer Book in his stable, and, to his inexpressible delight, next morning found all traces of nervousness and perspiration had disappeared. The Prayer Book is now duly honoured with nightly lodgment near the horse, in full belief that it alone has effected the remedy. Angmering is favoured with an active clergyman, so that the peculiar mental phenomenon thus manifested in the bucolic mind is not readily accounted for.—*Sussex Daily News*, June 6.

* I once asked for the passage, of one who insisted that the Bible did contain such prohibition, and I received for answer the quotation of "the bourne whence no traveller returns!" I confess I was malicious enough to reply that I had found that in Shakspeare, but was not aware of its being in the Bible.

THE SIGNIFICATION OF THE BIBLE TERM "WITCH."

To the Editor.—Sir,—It is a pretty generally received opinion that we Spiritualists are exceedingly credulous, receiving all sorts of absurdities on trust, and proving nothing. If this be really so, we certainly are by no means exceptions to the general rule, for there is no falsehood, however improbable, or however readily susceptible of disproof, which is not received as gospel by the public, if it be only reiterated with sufficient perseverance and impudence.

One such falsehood is commonly believed in the present day, not because it has the slightest foundation, but because the popular mind is averse to the labour of investigation, and readily impressed by the arrogant and blatant pretensions of interested orators. It is

THAT THE BIBLE FORBIDS SPIRITUALISM.

We are so accustomed to believe what any minister of religion tells us, that although the Bible is on every shelf, and its phraseology on every tongue, no one cares to seek the truth for themselves; and, as in the case of the early Jews, "unto this day, when Moses is read, the veil is on their hearts." Thus the Christian and the Spiritualist become estranged one from another, the one refusing to study what he supposes the Bible to forbid, and the other despising a book which he believes to condemn investigations that he knows to be "profitable unto salvation."

Will you, Sir, allow a reverent student of the grand old book to put before your readers his reasons for looking upon it as the very bulwark of Spiritualism, and therefore one of God's best gifts to man?

I must premise that the Bible ought to be, but seldom is, read as other books are read—in its entirety; not as a lucky bag, wherein we dip at random for a prize—not as a Chinese puzzle, to be taken to pieces and reconstructed—still less as a magic charm of words we are to utter and tremble at without understanding—but a complete history, accompanied with a complete doctrine. We must not take any injunction as a command unless we know that—1. It is divine; 2. It is addressed to us or to people under similar circumstances; otherwise we must obey the wicked orders of the cruel kings of Judah, or the divine command to worship only in the temple at Jerusalem.

I am content (a great concession) to admit that the Hebrew and Greek originals are verbally inspired, and have never been tampered with. From them I learn that at a date not exactly ascertained, a people called Israel went out from Egypt into the wilderness, under a leader divinely inspired, learned in Egyptian science, and of an excellent character. The people, now a mixed rabble, were to be made a nation. For this purpose they required two things—a history and laws. He gave them both, but the latter only concerns our present purpose. Let us consider first the circumstances under which the Mosaic law was promulgated. It was given to a temporary assembly, who, in forty years, were all to perish (Numbers xiv. 22—30). They were to live out their short history in the wilderness, and move their camp continually. Men so circumstanced required a peculiar law suited to their condition, and such was the Mosaic law—a series of enactments which, just as they were fitted for the nomad Israelites, were unsuited to everyone else.

With this was closely interwoven another law, intended for those children who, in time to come, should found the cis-Jordan nation. This law was not a temporary one, but it was local and particular; addressed to a people living amongst enemies—to a people who were to keep separate from the Gentiles, or only meet them to exterminate them. Such a law would be self-contradictory if made general, and a policy of extermination could not be that of Christians, who are essentially missionaries (Matthew xxviii. 19) and peaceful (Matthew v. 7—9). Many a lesson had to be unlearned before the warlike and exclusive Israelite could become a disciple of the meek and lowly Jesus.

In culling, therefore, the flowers of moral and divine teaching which the Pentateuch affords, we must learn to reject as well as to accept; and in claiming this I ask no more than is conceded to all denominations of Christians, who, in defiance of the Mosaic law, allow adulteresses to live (Leviticus xx. 10), light fires on the Sabbath (Exodus xxxv. 3), and wear garments of mixed wool and flax (Lev. xix. 19). Thus fenced in, I approach a text found in Exodus xxii. 18, *לֹא תִהְיֶה כֹסֶפֶת וְכֶסֶף לְעֹשֶׂת כִּשְׁפִים* "Thou shalt not suffer a witch to live." This is not a temporary command. It is reiterated by the prophets, and by the Apostle Paul (Galatians v. 20), "*... φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς, ἀντὶ τῆς ... φαρμακείας*," &c. "The works of the flesh are manifest, which are . . . witchcraft," and its meaning depends entirely upon the force of the words *כֹסֶפֶת* and *φαρμακείας*. The Hebrew term is translated by Buxtorf, *prestigiis usens, prestigator, maleficus, i.e., one using deception, a juggler, an evil-doer*. Can anyone doubt that such were proper objects of punishment? The Greek term is as explicit—one who deals in medicines, charms, or poisons. What honest man pleads for such wretches? and what has all this to do with Spiritualism? Let mere English students trust that I have not suppressed anything; the meanings given are taken respectively from Buxtorf and Liddell and Scott, the best authorities at my command, and had the former intended to convey the popular idea of a sorcerer there were plenty of Latin words, *veneficus, anus cantatrix, saga*, &c., at his command. Thus one terrible text crumbles to nothing, and if you, Sir, will kindly afford me space, I will endeavour to show your readers that there are in the whole Bible no fulminations more terrible than this, but rather commendations of our work. May I add that I shall

be happy to answer the inquiries of correspondents, if couched in the moderate and courteous tone I shall myself adopt.

[We shall be indeed most happy to hear further from our scholarly correspondent, and also from others who can aid him in the important work he has undertaken.—Ed. M.]

WHAT MR. BUGUET'S SITTERS SAY OF HIS SPIRIT-PHOTOGRAPHS.

Having been shown some interesting letters received by Mr. Buguet from his patrons, we thought our readers would be glad to have the privilege of perusing them also, and so we desired Mr. Favre, Mr. Buguet's secretary, to make us a few extracts in English, which he has been kind enough to do; and we have much pleasure in giving them a place in our columns.

33, Baker Street, London, June 15th, 1874.

MR. BURNS.—DEAR SIR,—I beg to enclose the translation of a few letters (amongst a great number which we have received) respecting Mr. Buguet's spirit-photographs:—

I hereby certify that I have assisted at an experiment at Mr. Buguet's, the spirit-photographer, 5, Boulevard Montmartre, Paris. To avoid all fraud, a photographer (unknown to Mr. Buguet) had brought his own camera and glass, and I have gone through all the manipulations. The sitting has been an entire success.

(Signed)

S. CHINNERY, 58, Rue Lafayette.

DUPLAQUE, Photographer.

P. G. LEYMARIE, Editor of the *Revue Spirite*.

To this letter Mr. Gledstones adds: "The plate was marked, and therefore we know it had not been changed." 4, Rue Houdon, Paris.

I hereby certify that Messrs. Bertall and Bayard, photographers, Rue de la Madeleine, Paris, and Mr. Maxwell, a friend of Mr. Crookes's, Fellow of the Royal Society, London, have gone—in company with M. Leymarie, editor of the *Revue Spirite*; Messrs. Bertall and Bayard's operator; M. Billiere, manager of the Cité du Retiro Co.; M. L. F., an Attorney-General of the Republic, to Mr. Buguet's studio—to obtain spirit-photographs by the ordinary proceedings of photography. These gentlemen, having gone through the whole operation with the greatest care and attention, inspected the camera, they obtained behind Mr. Bertall, who was posed by Mr. Maxwell the eminent chemist, a spirit-figure. After the experiment they expressed themselves satisfied, declaring unanimously that the phenomenon which they did not comprehend had been obtained by the most rigorous experiment. Those who assisted warmly thanked Mr. Buguet; and Mr. Maxwell, in shaking hands with Mr. Leymarie, told him that he would always be pleased to see him. Messrs. Leymarie, Billiere, and M. L. F. are Spiritualists.

(Signed) P. G. LEYMARIE.

Lyons, June 4th, 1874.

SIR,—Thanks, O thanks to you and Mr. Buguet for the great joy I felt in receiving the photographs I expected with so much impatience; it seemed to me they would never come. Kindly be my interpreter to Mr. Buguet, and express to him my gratitude at his having so successfully brought out the two beings which are equally dear to me. Tell him that the reality has surpassed the hope of my heart; they are both of such a striking likeness that I can hardly believe my eyes. May God bless him whose power can relieve broken hearts! These are my best wishes.

FRANCINE GOUJAT.

Offices.

SIR,—On Tuesday, May 11th, 1874, I sat at Mr. Buguet's. I testify as well as my parents to having recognised in the photographs which Mr. Buguet gave me, first my grandfather, whose features were very distinct, and who died at Follembray on February the 8th, 1874. His likeness had never been taken.

His children and grandchildren are in intense joy at being able to see their dear old father they believed for ever lost to them. I have also clearly recognised, as well as Madame veuve Tingry and her son, the likeness of M. Tingry, who died at Soissons, on June the 6th, 1860. All must bow before God's power. The day was for us an immense success. A gentleman who would not acknowledge the evidence of the phenomenon went from door to door to such people as had known M. Tingry, and even to his brothers, and other relatives of Madame Tingry who had for some time looked on her as being a lunatic. It is quite impossible to express the disappointment he felt when all unanimously distinctly recognised M. Tingry from the photograph. In my name and the name of my relatives, friends, and Madame veuve Tingry's family, receive my best thanks. (Signed) HYPOLITE COUTANT.

Constantinople, May 1st, 1874.

DEAR SIR.—Allow me, with Mr. Leue and children, as well as all the Spiritualists, to thank you for the photographs obtained by Mr. Buguet. The two figures appearing behind Mr. Leue are clearly and distinctly our dear children, and to feel certain that we were not the dupes of our imagination, I called for our footman, who used to take the elder child twice a day to school; he was struck at their likeness, and named them; he was not in any way aware that we were to receive the likeness of our children. The proof is conclusive; the fact is of great interest to all to whom we have shown them, especially as our children died at Constantinople, and the likeness was taken at Paris. We hope this will give a new impulse to our doctrine.

Yours, &c.,

MARIE LEUE (née LYONNAUD).

To M. Leymarie, Editor of the *Revue Spirite*, Paris.

DEAR SIR,—Although certain family reasons do not allow me to acknowledge as openly as I should wish Allan Kardec's doctrine, I cannot resist the pleasure of telling you how much I was pleased in receiving the portrait of my dear little daughter. Allow me to tell you that this experience has totally satisfied all those who wished to see it succeed. I have been instructed by our friends of Eygaliers, and especially our worthy chairman M. J. Mielles, again to thank you for all the good advice you so kindly gave us. The spirit-photograph of my daughter

is entirely her likeness, and her mother's eye is the best proof of it. Although I have never doubted of the truth of certain phenomena, I must say that I did not expect so complete a likeness.

Thanks to you, dear M. Leymarie, who were kind enough to assist at the sitting, and whose evocations contributed so much towards the success.

Thanks also to Mr. Buguet, the medium, who feels content with exercising his faculty to give palpable proofs of facts announced by Spiritism.

(Signed) EYSSERIE fils.

We all thank you for having sent us photographs, and having included ten instead of three.

(Signed) J. MIELLE, Chairman.

Angers, June 8th, 1874.

DEAR SIR,—I did not expect that when my wife in her name and in my name recognised the likeness of the spirit-photographs obtained at Mr. Buguet's, you would publish the letter in the *Revue Spirite*, or else I would have added that the operation has been looked into by a friend of mine who is not a stranger to such matters. I hereby renew my thanks to Mr. Buguet, who did all he could to assist us, he being aware that we were willing to acknowledge the truth.

I deplore seeing writers in the press who recently wrote about matters they certainly have not studied, and treat them too lightly. I only see in them mercenaries writing at so much per line, or others draping themselves in apparent science; affirm that human thought ought not to go too far, think themselves entitled to laugh at us, and treat us with disdain. I would like to see a more authoritative pen than mine treat them as they deserve; and when such a serious subject is handled, it ought to be with full knowledge of the facts.

I hereby also wish to present my best thanks for the cordial reception we met at M. and Mme. de Véh's, at a seance given by the medium Williams.

I also must thank you for your gracious reception, especially at the seance for materialisation of the spirit of "John King," under the influence of Williams. I shall never forget the spirit's pressure of hands, which lifted me up to the ceiling, my wife and another lady holding both the medium's hands; my wife herself has several times pressed the spirit's hands; he also (the spirit) wished her to touch the light which he held in his hand, and which seemed to her to be a substance as cold and hard as if it were a stone.

(Signed) L. BAZAT.

M. Leroux of Strasburg writes: "On May the 30th, 1874, the spirit of 'Dubois,' formerly secretary to the Strasburg Academy, was immediately recognised by a gentleman and his son who had met with him two years ago at a bathing season at Niederbronn, Alsace."

Milan, May 10th, 1874.

DEAR SIR,—I can find no better way of thanking you for your photographs than by translating the letter of Madame Prioda. Madame Prioda has been a widow for twenty years; has two children; the eldest is about twenty-nine years old, the youngest a young lady about twenty (whose portrait I sent you). Neither of them has known their father. The mother alone, who had no portrait of his, could know her husband. This is what she wrote to me: "Although I was profoundly attached to the Spiritualist doctrine, nothing can express the stupor I felt at the happy success of the experiment. I at once recognised my husband."—(Signed) MARIE ROSALIE CIGALI, 26, Via Monforte, Milan. Approved by the Marchioness de Rosa.

I remain, dear Sir, yours obediently.

Pro ED. BUGUET,
E. F.

A CORRESPONDENT suggests that spirits may have the power of acting directly on the sensitised plate without the intervention of the lenses at all, and that they do not, therefore, stand before the camera in the way that an ordinary pose would. This may account for the questionable features observed in some of those photographs. In the case of "historical personages" the operating spirits may construct some picture or transparency which has the power of printing itself on the sensitised plate in connection with the picture of the sitter. A curious figure, suggestive of this explanation, was obtained at Mr. Reeves's about two years ago. Mr. Burns and Miss Wooderson were the sitters. Two figures appeared on the plate on one side of the picture, but over the top an immense open hand stretched itself, the thumb of which was sufficient to cover Mr. Burns's face. The hand must have been of immense dimensions if taken at the same distance as the sitters, but the peculiar foggy appearance of that figure and others taken at the same place convey the idea that they were printed on to the plate by some peculiar means, if genuine, by the spirits, but if spurious, by the operator. On the occasion to which we refer, the exposure was upwards of six minutes. Mr. Reeves also obtained images in complete darkness. They were more foggy and indistinct than those taken in ordinary light.

A TRACT ON SPIRITUALISM IN WELSH.

To the Editor.—Dear Sir,—I hope you have not forgotten the announcement which was made some time ago to publish a Welsh edition of the oration by Mr. Morse, entitled, "What of the Dead?" I fear the scheme has fallen through for want of support, at which I wonder very much. There must surely be sufficient friends of Spiritualism in this Principality to subscribe for an edition of a penny tract. To promote the matter I have much pleasure in ordering 300 of the forthcoming work, and I hope you have got sufficient other orders to warrant you in bringing it out forthwith. Spiritualism is engaging the attention of many Welshmen, but there is a want for some means of making it a public question. At present the thoughts of the people are all contained within their own minds, or expressed in private. The religious teachers do not understand the great aid which Spiritualism would be to true religion, and hence they fear that a discussion of the subject would introduce ideas antagonistic to religious teachings. I feel sure that a few judicious publications in the Welsh language would remove this false idea of the subject, and lead the people to investigate the matter and profit by its truths. Our people are very spiritual, and many of them mediumistic and highly religious. At the same time, they will not go beyond the teachings of facts, and hence they combine with their Spiritual tendencies a desire to follow common sense, which is an excellent combination to promote Spiritualism.

H. J. HUGHES.

Victoria Portrait Gallery, Carnarvon, June 15th, 1874.

ANNIE E. FAY'S MEDIUMSHIP.

To the Editor.—Dear Sir,—It falls to my lot more frequently than I desire to converse with that unsatisfactory person the enlightened inquirer into Spiritualism. Starting from a plane of complete ignorance, with a mind clouded not a little by the mist of theory, he naturally approaches the question at a disadvantage. By this time I know pretty well the sort of things that will strike the inquirer, according as he is religious, scientific, literary, or nondescript. If he be religious, he will quote Scripture and talk about the devil; if literary, he will dwell pathetically on the nonsense that spirits communicate, and the bad English that they talk; if he be scientific, he will show a tendency to pick a hole in the precautions that have been taken to avoid fraud or delusion; if nondescript—and he is the worst of all, by far the worst—he will talk loose nonsense about impossibilities and the laws of nature, and what the Almighty would permit. But however they differ in other points, all agree in one. When all has been said, and so many questions have been answered as the shortness of life will permit, the inquirer always asks, Where can I see all this for myself?—a most natural question, but one very difficult to answer. No one ought to be expected to accept on any hearsay evidence, however good, that which advanced Spiritualists have experimentally proved. I should have small opinion of the man who would be content to swallow whole the marvels that he hears without himself proving that such things are. But private circles cannot reasonably be asked to retard their investigations and upset their conditions by the perpetual introduction of inquirers. Those who have tried that plan may be left to bear witness to the way in which it works. And there is a lamentable dearth of good, reliable mediums whose services are at the disposal of the public. It is one of the desiderata that strike me most, this supply of facilities for experimental investigation. If Mr. Williams could duplicate himself ten times over I believe he would find investigators eager to inquire into him. I hope that such mediums as Mr. Fegan-Egerton and Mr. Tom Eves, of whom I read in the *MEDIUM*, may come to London—not as to a Tom Tiddler's ground, for the sole purpose of forming a nine days' wonder, and "picking up gold and silver," but to aid inquirers, and help on the cause by affording facilities for investigation at a rate which shall not be prohibitory.

One such help has come in the person of Mrs. Annie E. Fay, whose first seance you chronicled in the last number. To the description which you give I can add nothing. It is literally exact, and represents truthfully what I witnessed; but I wish to draw attention to the conditions under which the phenomena occur. There is no elaborate cabinet or dark room, which is such a stumbling-block to the inquirer. Neither is there any shrinking from the severest tying. There is no harsh rope, with which it is impossible to tie a satisfactory knot, as Maskelyne knows well enough. The material used is a stout strip of calico, about the best ligature that can be devised, and the tying is done with a will. With her neck secured to one staple in the wall, and her hands tied behind her back to another, and her feet lashed together by a cord, the end of which is held by the inquirer, Mrs. Fay is no longer an unknown quantity. The most sceptical person cannot imagine that she can do anything with hands, feet, or mouth. A curtain is held across a corner of the room, the gas is turned down, but is not extinguished, and phenomena occur with such rapidity that there is no loophole for suspicion. Moreover, what is done is precisely what a scientific inquirer can test and prove. He can see that there is no delusion on his part any more than there is deceit on Mrs. Fay's. He can swear, as he takes the nail, that some unseen agent has driven it into a board, or removes the ring from the end of Mrs. Fay's nose, that he is not the victim of biological vagaries, and if the phenomena strike him as being at times ludicrous he will console himself with the reflection that they are at any rate unmistakable evidences of invisible power.

During the dark circle Mrs. Fay gives every proof, by constantly clapping her hands, that she has no part in what is done. The circle closely surrounds her, and the manipulation by spirit-hands, as well as the playing on the instruments, is very remarkable.

I commend Mrs. Fay's mediumship to investigators, believing that she supplies a valuable opportunity for observing somewhat closely phenomena which are the result of invisible agency. Let the inquirer first convince himself of that, and he may then go on to ask what the agency is.

M. A.

To the Editor.—My dear Sir,—Since I have witnessed the marvellous manifestations that take place at Vernon Place, Bloomsbury Square, under the influence of Mrs. Fay, I agree with all that you have said about her in your last number of the *MEDIUM*, with this exception, that your synopsis of her doings has been rendered in such a complete manner that I find it utterly impossible to talk about her without re-writing what you have written; and all this is very uncomfortable when you wish to talk about a lady, and another talker has been before you and used up all the material. However, you were not there on Saturday, and do not know what happened to myself, and so, to write as new as I possibly can, I must talk about myself. I will just stop by the way to say that I would advise some of our stubborn unbelievers to visit Mrs. Fay's meetings, and have their doubts so precipitated that we might not be annoyed any more with their floating suggestions about trickery and conjuring. The possibility of what I witnessed and experienced of her mediumship being the result of any physical machinery or confederacy is so absurd, that were I to hear anyone doubt its reality, supposing them to have been present, I should, as Dogberry says, "Take no note of him, but let him go." When I visited Mrs. Fay's meeting the dark seance was given first, and this was done to accommodate a gentleman who wished to leave early. I happen to know the quarter where this gentleman "hangs out," and if, on his return to the place where his honour dwelleth, he gave a faithful report of what he saw and said, why the sooner certain folk turn honest-minded and pack up their traps the better.

At the meeting I attended there were only nine persons present besides Mrs. Fay. For the dark seance we sat as you have described horse-shoe-wise, Mrs. Fay sitting somewhat in our centre. Any amount

of fairs, bells, tambourines, fiddles, and guitars were placed on our knees, and, when they shifted off and commenced their concert, the rattle and racket was droll in the extreme; and then, as if to add to the comeliness of the thing, while the ringing, and strumming, and patting of fanning our faces. It struck me at the time that it would have taken the entire company present to have done all this, and then they must have had nothing but the chairs to have performed upon; and further, while dancing about. I sat with my coat closely buttoned; my spectacles, a pair of fiddlers, were closely packed in my waistcoat pocket; they were taken out of my pocket without my coat being unbuttoned, and placed on my nose. I was so pleased by this mark of attention that I addressed the spirit, and requested some especial mark of attention, that I might make it a subject of a letter to the *Devoport Independent*, in which paper I am writing a series of letters on Spiritualism, with a view to wake up the people of that place to its importance. Immediately a plain, palpable set of fingers patted me on the cheek. After that I was patted on the head, and that so loudly, that my son, who sat next to me, called out that I was being patted on the head. The hands then played for some time in a very playful and pleasing manner with my beard. Having done so much, the hands proceeded to unbutton my coat, button by button; after that they unbuttoned my waistcoat. The hands then moved about my breast, as if they wished to unbutton my shirt-front, but here they seemed to hesitate, as though checked by a feeling of impropriety; the hands then passed to my collar, unbuttoned it before and behind, snatched it away, and placed it in the hands of a gentleman on the other side of the circle. My son had his leg lifted from the ground, his boot partly unlaced, and half pulled off his foot; his watch was taken from his pocket and placed in the hands of Miss Wooderson, who sat next to him.

In conclusion, I would say that I hope no person who feels any interest in Spiritualism will neglect the opportunity to visit Mrs. Fay's reception, and I further hope that the patronage will be of that kind that it will enable her to prolong her stay with us.—Yours faithfully,
Atwell House, Atwell Road, Peckham. JOSEPH CARTWRIGHT.

FOREIGN ITEMS OF INTEREST.

We quote the following pithy paragraphs from the *Banner of Light*. The various friends alluded to may not in every instance see our contemporary. They will be gratified to find their efforts thus prominently noticed on the other side of the herring pond:—

Mrs. Tappan is still actively engaged in the advocacy of the spiritual philosophy in London, Eng.

J. J. Morse has been very successful of late in his labours at Manchester, Oldham, and elsewhere; he is announced to speak in Liverpool, Glasgow, and a long list of localities during the next two months.

Dr. Monck has been creating much excitement in Bury, where he replied in two lectures to the Rev. J. Ashcroft's sermons against Spiritualism, "using up" his theological opponent to such a degree that one of the leading ministers of the town said that "he had never heard a minister better logically and good-temperedly thrashed in his life."

Mr. Williams is still in Paris.

Mr. Herne has returned to London, and is giving seances at the Spiritual Institution.

Mrs. Dickinson has gone to Liverpool.

J. Burns is seeking to raise funds, by subscription, towards the publishing of a cheap "Memorial Edition" of the Tracts and Letters of J. W. Edmonds, in response to the prophetic words of the Judge, written last Autumn:—"Your publishing that work, so that it could be afforded cheaply to the world, would be to me the most acceptable memorial that could be devised."

Dr. Sexton is earnestly at work with his accustomed success.

Mrs. Butterfield, Mrs. Bullock, Mr. J. Blackburn, and others are spoken of as doing good work on the lecture platform.

Our English exchanges also speak hopefully of the cause in Italy, France, and "all down the banks of the river of Germany," saying that "on all sides the voices of loved and dear ones who have passed before are calling earth's tired and weary ones to renew their strength in the bonds of brotherly love!"

MATERIALIZED SPIRIT-FORMS.—A TEST.

To the Hedditer.—Sir.—A good deal has appeared in the *Medium* of late on the abay subject, & sum of it wood have Been Better Unaid than otherwise. 2 sum people it is Hard 2 believe in Spirits at all, 2 sum it is Harder 2 Believe that they cum amongst us 2 do Fizical Manifestashuns, & 2 all it is Hardest 2 believe that they can appear in Materialized Human Forms & Clothing. That's a Big thing 2 Swallow, & yet it has Been Swallowed by many Clever Men, & I mite add, Wimmen. However, it is Rather 2 much for the Larned Serjent Cox & others 2 get down comfortably at Present. It may either B there Misfortune or there Fault. It has Never occurd 2 me 2 see a Materialized Spirit, & if it ever shoold I Hope the Condishuns will B as Faverabel & Satisfactory 2 Myself as 2 the Medium. There is No End of Trickery & Imposture in Spiritism. It is a fine Field for Humbugs of every Grade. Fizical Mediums have Been known 2 simulate Jenuine Phenomina—even 2 the Personashun of Gosts, & a Spirit Photographer has Acknoledged his Misdeeds! It is No Wonder thareof that Investigators are So Suspicious of Dark Doings. Spirit Materializashun has Been Proved a Fact by the Scientific Tests Applide by Professor Crookes, Varley & others, But their Condishuns & Tests will Never B Satisfactory 2 all minds. I will Now Suggest Wot I think wood B Received by any man as a Conclusive Test that the Materialized Spirit Wot it Purported 2 B & not the Disgized Body of the Medium. We will Suppose the Medium lying Entranced in the Cabinet, & the Favored Few Sitting on the Tiploes of Xpectashun 2 See the Materialized Form—in a Few Minnute, Drawing the Curtin Aside, it steps out amongst the Sitters. It is in the form of a Woman—it is "Katie." She talks, Laifs, Eats, Drinks—Plays the Piano, Allows herself 2 B Embraced & kissed by Gentlemen (how Natural), & is 2 all intents & Purposes a Human Being, & Not as She Declares Herself 2 B—a Good Substanshul Gost! Let the Conductor of the Seance speak thusly 2 the Spirit: "Visitor

from the Invisible World! Comest thou for Good or Ill. List, O list, 2 me! In a few Minnute thou hast materialized a Human Form—perfect in all its parts, but sumwat Resembling thy Medium whom thou sayest Now Lies in a State of Unconsciousness Behind the Seen. Prove thyself and thy Medium True in the Presence of all Here Assembled, by DEMATERIALIZING thyself Now in the Lite B4 our Eyes. Let thy Body, Flesh, & thy Apparel, dissolve in 2 Nothingness as we Behold thee. Destroy is Easier than 2 Create. If thou canst not De-materialize thine Entirety then de-materialize a Part—Thy Head, thy Hand, or Even a Single Finger, or it the Condishun of Lite is an Gostshul 2 the same. Let us surround thee—take thy hands, and extinguish the Lite—then De-materialize thyself, & we will say—it is enuff. Amen."

Hoping my Suggested Test may B Practically applide 2 the next gost that turns up, I am, Sir, Yures Spiritually,

Brighton, June 12, 1874.

NEW EDITIONS OF TRACTS.

For some time several important minor publications on Spiritualism have been out of print, and it will be a convenience to the friends of the cause to have a further supply. There has just been issued a new edition of "Mediums and Mediumship," by Haasard, price 2d. This little tract is full of information for investigators, and all such questions as tests for materialization, and the influence of sitters upon mediumship, also the vexatious problems of deceptive mediums and evil spirits, are all fully discussed in this little work, and we can heartily recommend its perusal to the crowd of letter-writers who are just now flooding the pages of spiritual publications with evidences of their inexperience in the higher phenomena. "What Spiritualism has Taught," by William Howitt, has been out of print for some time, and the last edition sold at 6d. The new edition sells at 1d. per copy, and truly it is a magnificent pennyworth. We recommend societies to order special editions for themselves, and have their meetings and other arrangements announced on the title. We shall be happy to place any of our tracts in this way at the disposal of the friends of the movement, supplying them with not fewer than a thousand copies, with whatever announcement they please printed on the title page. For these services we can offer estimates which will astonish many by their lowness. Two tracts by Emma Hardinge have also been reprinted, namely, the "Crest of the Spirits, or the Influence of the Religion of Spiritualism." This little work is from a report of one of Mrs. Hardinge's orations at Cleveland Hall. It was given on the occasion of an address being presented to her by the ladies of her congregation. It is a good epitome of the theology, if we may so call it, suggested by Spiritualism. Her other oration on the "Spirit-circle and the Laws of Mediumship" is invaluable for circulation amongst those who desire to investigate Spiritualism practically. Appended to this latter discourse are two poems, "Evermore" and "Over There." These beautiful compositions are well worthy the whole price of the tract. There is also in hand a penny edition of Mr. Grant's masterly essay entitled "A Scientific Review of Modern Spiritualism." A large edition has been distributed at 6d. per copy, in addition to the extensive circulation which the essay enjoyed from appearing in our columns. The penny edition will comprise twenty-four pages, and is well worthy the attention of those who desire to give the public and their friends a comprehensive view of Spiritualism and mediumship in all their aspects, without the possibility of offending the tenderest prejudices of investigators. Furthermore, there is in the press two more of Mr. Morse's trance addresses as 1d. tracts. One of them, "Spiritualism as an Aid to, and Method of, Human Progress," was delivered at Manchester some time ago, and subsequently appeared in the *Medium*. The other is the "Spiritual World, and what Men know Thereof," which occupied the place of honour in our issue of last week. These editions will be welcomed by the thousands who have so eagerly possessed themselves of Mr. Morse's addresses previously published. We shall conclude this series of notices by observing that another of the series of orations by Dr. Sexton is in course of publication. It embodies the matter delivered by the Doctor in opening the discussion between himself and Mr. Foote. It is entitled "A Defence of Spiritualism" (16 pp.), and it is really as cogent a piece of testimony on behalf of the phenomena and their spiritual teachings as can be met with in the whole range of our literature. It will be sold at 1d. when ready, which we hope will be early in the week. These editions are printed on good paper, with the exception of one or two instances, in which less favourable samples were accepted, but generally speaking excellent value is offered to the friends of Spiritualism for the very moderate price charged.

SPIRITUALISM IN NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir.—Being on a visit to this town, I handed up the Spiritualists, and found a goodly lot meeting regularly twice and thrice a week, in rooms quite unequal to the requirements of the large attendances, and certainly not in a temple inviting to the subject, however well it may have suited the Freemasons in former days. On Thursday evening I was one of forty-two, packed into a small room without ventilation, so little did they regard their bodies; all were in earnest, and the company included from hard sceptics to fanatics in the cause. Two young ladies were the mediums, who spoke throughout the evening under spirit-influence in and out of the trance state. The phenomena were distinct, and such as are usual on these occasions, viz.: objects moved, sitters touched, musical-box wound and started, its bells played on as we sang, and several had their boots pulled off. I observed a want of system in the proceedings, besides an enormous waste of power; and at the conclusion, on my suggesting certain arrangements to utilise the superabundant influence and satisfy the doubters, my remarks were received in a satisfactory manner, and forthwith they mean to carry them out. Honest earnestness characterised this circle.

On Friday evening, by special favour, I was admitted to the circle meeting at Mr. Mould's house, when I witnessed the most positive and satisfactory phenomena I have yet seen. This circle is an offshoot from the larger one, who, seeing the impossibility of getting the higher-class experiments in a public room, meet regularly in private. This was their eighth sitting, and well rewarded were they for their trouble. As it may be useful to others who desire such phenomena, I give the following details:—They meet regularly once a week, admit no visitors or

sceptics, and begin punctually. They seated their two lady mediums in the centre of the room, strapping their hands to the chairs, extinguished the lights, sang heartily in chorus, and awaited results. For others I may not speak, but I can do so for myself. Various articles of dress were taken from the sitters and put on my head and shoulders. I was frequently touched on the face by a warm gentle hand, my hand was grasped firmly and shaken violently, my boots were forcibly taken off although I resisted. On being requested, the fingers of a small hand were placed in mine; I felt the length of the joints and nails; meanwhile the two mediums were constantly speaking in the dialects of the North, which I could scarcely understand, being from Dublin. An interval of a quarter of an hour's cessation followed, which was as relieving to the circle as to the mediums. Chairs were now re-arranged in two lines across the room. In one corner beside the fireplace was a recess, curtained, in which the medium, Miss Wood, sat; and in front was a screen. All being seated, gas half down, singing commenced. In a short time, at the side of the screen, something like a white dress appeared. Gradually it came out, and a naked arm and hand, with a loose flowing sleeve, was plainly visible; then a full form of an aged female, which waded its hand frequently, remaining visible for three or four minutes. Some other unimportant things followed, but the seance was crowned by the full appearance of a favourite Indian spirit known as "Pawkey." This, as a positive objective fact, was as undoubted as that of each other in the room. We all saw a dark-skinned female diminutive figure, about four feet two inches high, dressed in a beautifully white robe, with lace apparently at the end of it. She came out from behind the screen, stood before us on the hearth-rug, walked, danced, and spoke, at a distance of five feet from the front seats—one of which I occupied—exhibited her hands, arms, and the upper portion of her person, and so engaged our attention for a period of over half-an-hour. She touched the hands of most present, and by request kissed one gentleman. By some accident a box with cards fell from the mantelpiece; these she picked up and handed to almost everyone present—she attempted to sing, and spoke a little. Then followed the presentation of the fire implements, ending with lifting the heavy iron fender and placing it at our feet. With many bows she then slid behind the screen.

These are the hard facts witnessed by all present, as real, objective, visible, tangible, and audible as any ordinary proceeding of humanity. Such a break-down of the partition between us and the spirit-world I never witnessed. The feelings of all present were harmonious, and the proceedings terminated most agreeably by the liberal hospitality of our respected hostess, Mrs. Mould.

J. MACDONNELL.

PHYSICAL MANIFESTATIONS AT BURY.

To the Editor.—Dear Sir,—During the past week a series of seances have been held here to witness the manifestations through the mediumship of Mr. Thomas Eves of Liverpool, and have, with one exception, been very successful. The partial failure arose from the fact that the majority of the sitters were non-Spiritualists and thorough sceptics. At the last seance (which was representative of the others), at which there were sixteen persons present, we placed on the table tubes, drum, tambourine, banjo, bell, and rings, all of which were used by the spirits. After being properly arranged, by distinct and moderately loud raps upon the table the signal was given to turn out the light. Shortly after, all the sitters round the table were touched or struck with the tubes. One of the circle was also touched by a hand. The tambourine, banjo, bell, and drum were carried aloft and played upon to the accompaniment of music, and that while the medium was conscious, in conversation with and held by two of the sitters. The instruments were placed upon the heads, arms, and knees of some of the circle, and some of them in a rather comical position. Two wooden rings were placed upon the wrists of the medium and the person adjoining. The gentleman sitting next to the medium when the ring was being passed on to the medium's wrist, stated that he felt a sensation as if the ring had been cutting through his hand, but not painfully so. All the instruments, with the exception of the tubes (rings included), were provided by one of the members of the circle, and not by the medium. We had instructions from the manifesting spirit to rub one of the tubes and tambourine with phosphorus. This being done, we were enabled to trace their graceful and rapid movements as they floated swiftly above our heads, sometimes gently rising to the ceiling, rapidly moving round the room, then darting swift as a swallow upon the table or upon the heads of some of the sitters. We sang the well-known song of "Beautiful Star," during which star-like lights rose from the centre of the table, &c., tortuously ascended and floated for a brief time above our heads, which all present perceived.

Shortly after, the medium being placed in the cabinet, the materialised spirit-form of a young girl, a sister of some of the ladies present, was seen, but by some more distinctly than others, after which "George Holt" manifested himself several times, suddenly reappearing and disappearing. His spirit-lamp was afterwards shown very clearly to all present, some being palpably touched therewith on the face. At the close of the seance "George Holt" asked for the watch of Mr. John Ainsworth, which was placed in the right hand of the medium, conjointly held at the same time, with the case closed, by Mr. Ainsworth. The watch was raised to the medium's forehead, held there a second or two, when "George" stated the exact time to the minute. This test we consider a good one, inasmuch as it upsets the theory of telling the time by handling the pointers of the watch, as some blind men do.

This is the most successful physical seance ever held in Bury, and has given great satisfaction and encouragement to Spiritualists and investigators.—Yours truly,

CYRUS AINSWORTH.

259, Rochdale Road, Bury, June 15th, 1874.

THE *Banner of Light* says that Mr. Morse is expected to visit America in autumn on a lecturing tour.

"We learn," says the *Banner of Light*, "from New Orleans that the Davenport Brothers have sailed for Cuba on a professional tour."

THE *Banner of Light* quotes entire "The Remarkable Mediumship of a Baby" from the recent number of the *MEDIUM* which gave the fac-simile of writing through the mediumship of Mr. Jenckens's baby.

MRS. TAPPAN IN THE NORTH.

DARLINGTON.—A correspondent says that "Mrs. Tappan's meeting was a most successful affair. We had a good audience, larger than some little time since came to hear such lecturers as George Dawson and Henry Vincent. The great encouragement afforded to all Spiritualists, and the unbounded satisfaction expressed by all present are ample recompense for the small deficiency in funds. Mr. Fookes occupied the chair, and a committee of seven—only one Spiritualist amongst them—were selected by the audience to choose a subject. That which received the majority of votes was, 'What is the occupation of spirits, and to what extent are they empowered or permitted to impart information to those in this world?' At the close questions were asked and satisfactorily answered. Two out of nine subjects were selected for a poem. The audience, at the close, accorded, in a most marked manner, a vote of thanks by acclamation." We hope to give the oration and poem in our issue of next week. The *Darlington and Stockton Times* gave a long descriptive article relating chiefly to Mrs. Tappan, in the writing of which the "Tappan" number of the *MEDIUM* has been laid under heavy contribution. The article is highly eulogistic of Mrs. Tappan throughout.

BISHOP AUCKLAND.—Mr. Kilburn writes:—"The singular charm of this lady's oratory has uplifted the souls and delighted the senses of those who listened to her. The deep reverence, piercing intelligence, and wondrous though unfettered toleration evinced in both addresses, but more especially that of Friday evening, cannot but live in the memories of the fortunate auditors. Many a moistened eyelid and eager gaze testified to the spirit-moving truths enunciated. The press, as you will observe, gave copious and what are intended for fair reports. Mr. Joseph Lee of Barnard Castle kindly spoke a few words on his experiences in Spiritualism, on Friday night, while the committee were retired considering the subject for the address. I hear he intends arranging for Mrs. Tappan to visit Barnard Castle." The reports in the local papers are ample, but, in one instance, rather faultily written. A series of very interesting questions were answered by Mrs. Tappan at the close. Elsewhere it will be seen that Mrs. Tappan has been engaged to spend a month in the County Durham district. The bold intention of doing so merits our warmest commendation, and, no doubt, the effort will turn out a marked success in every way.

OLDHAM.—Mrs. Tappan's two meetings on Sunday came immediately after the fiasco of the ex-medium. The *Oldham Evening Express* says: "Mrs. Tappan's visit, although arranged considerably before the preceding addresses (alluding to those of the ex-medium), came in opportunely as a set-off, and the result was two of the largest audiences that have met in the hall for many years past. Both in the afternoon and in the evening, the vast floor space and gallery were crowded, many of the audience coming from the adjacent villages and neighbouring town." Unruly questioners were ably met by Mrs. Tappan's guides. A disciple of the ex-medium came up to feel her hand to discover whether it were cold, that condition being recognised by the ex-impostor as a test of genuine trance; he was allowed to clasp her hand and declared it to be cold. The meetings were a triumphant success, to which the buffoonery of the opponents of Spiritualism in no slight degree contributed.

"A SPIRITUALIST and medium" thinks "The National Inquisition of Spiritualists" would be the proper designation of anybody who would assume the right of extorting confession from their brethren charged with delinquency.

THE *Brighton Guardian* reports a police case against fortune-telling. The following sentence occurs in the report:—"At an early stage of the proceedings Sir Cordy Burrows expressed a decided opinion that Spiritualists were a set of humbugs, and equally obtained money by false pretences. He considered that proceedings should also be taken against them." It would appear that the woman was in every sense of the word a humbug, and therefore a fit subject for judicial wrath. We fancy, however, the true remedy for the evil is a diffusion of that kind of information which Spiritualism alone supplies, and, from the egotistical manner in which Sir Cordy has expressed himself, he would be none the worse for a good dose of it. We could name a few ladies and gentlemen of eminent social position in Brighton who, if before the local "beak" for the practice of Spiritualism, would create a considerable amount of interest. Sir Cordy had better send his scouts to certain houses in some of the grand squares, and having taken "proceedings" against the inmates, he will have the high satisfaction of appearing in presence of his betters for once.

OLDHAM.—The friends of Spiritualism in this town have had abuse to their hearts' content from the Rev. Mr. Ashcroft, of Bury, and the ex-medium of Birmingham. One correspondent characterises the reverend gentleman as a coward in conduct, and most unfair in his dealings towards the public. The whole tendency of the meeting was to excite a demonstration of rowdism against the Spiritualists. No opportunity was given for a dispassionate hearing from the opposite side, and prominent Spiritualists were considerably hustled and annoyed by the satellites of this "Christian" gentleman. The funny part of the business is that the brother of the ex-medium has given a very unworthy account of him in the *Bury Times*, which has been reprinted as a hand-bill, and widely distributed. The brother's opinion is, indeed, so derogatory that we should be afraid of quoting it, lest we subjected ourselves to an action for libel. The ex-medium coolly turns round and characterises his brother's epistle respecting him as a tissue of falsehoods, so that, if he be a truthful person himself, he has, according to his own charges, a liar for a brother. He then says he never was entranced, but only pretended to be so, which is one form of falsehood, as most people will readily admit. We recommend our friends everywhere to let such "roughs" as the rev. gentleman and his "pretending" coadjutor alone in the severest manner. It is the most cruel treatment which can be inflicted on them. Morbid minds love notoriety, some going even so far as to covet exhibitions at the police-court and on the scaffold rather than remain in obscurity. The statements made by these men are so untrue and worthless that it is waste of time either to listen or reply to them, and if no notice be taken of their conduct they will soon find their endeavour to annoy Spiritualists stale, flat, and unprofitable.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	2d.	per annum,	8s. 8d.
Two copies " " "	4d.	" "	17s. 4d.
Three " " "	5d.	" "	£1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week, or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curcio and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 19, 1874.

ABOUT QUESTIONABLE MEDIUMSHIP.

Every medium, even the most distinguished, is oftentimes the subject of "questionable mediumship." Occasionally there are utter failures, and at other times the manifestations are so faint, or occur under such circumstances, that it would be extremely unwise to form an opinion upon them, either in favour of trickery or spirit-power. The best plan is to erase such faulty results from the tablet of experience and endeavour to develop more pronounced manifestations. For instance, no person's mediumship could be better attested than that of Mr. Home: the illustrated experiments of Mr. Crookes, placing it beyond a doubt. Yet when Mr. Home was invited to sit before the sub-committee of the Dialectical Society the manifestations were so weak and uncertain that the report says, "Nothing occurred at any of the meetings which could be attributed to supernatural causes." Mr. Home did not straightway consider himself an injured individual and trouble the world with his protestations against the verdict thus pronounced. The opinion expressed related only to the manifestations on that occasion, and not to those usually attributed to Mr. Home. Dr. Monck stands somewhat in the same position in respect to a short paragraph upon his recent visit to Wolverhampton. We did not say, nor did we imply, that Dr. Monck's mediumship was "questionable;" but that the instances of mediumship under discussion were questionable, and they might be so without any discredit whatever to Dr. Monck. At times, from some undetermined and invisible cause, the experiments of investigators will end either in disappointment or in some anomalous manifestations which cast the gravest suspicion upon the integrity of the medium. By too hasty decision in such matters we know that the most eminent mediums are frequently deeply injured; and it speaks much for the genuineness of spiritual manifestations that they have been able to assert themselves so positively against such inevitable difficulties. Dr. Monck, according to report, has done much good by his fearless challenging of the public, and more particularly through their representatives the gentlemen of the Press; but in such encounters very hazardous risks must occasionally be run. With a rather undisciplined party of unsympathetic strangers, and in a strange place, and, it may be, exhausted by lecturing, travelling, or sitting with others, it is not to be wondered at that the seance should be a failure, or that the results should be of such a paltry description as to excite contempt for the phenomena rather than any positive conviction respecting their reality. Such an experiment is not only damaging to the medium but also to Spiritualism if it be reported in the newspapers. We think it is possible to be too rash in this kind of work. A medium by such sittings places himself in a position eminently unfavourable to success, and exposes himself and the cause which he represents to the possibility of suffering from unkind criticism. It would be much better if newspaper men were obliged to adopt the usual course open to investigators—apply for admission to a circle, prompted by the desire to gain a knowledge of Spiritualism; and, having been admitted, be required to conduct themselves in the same manner as other investigators. Thus committed to the investigation, they would speak from the position of the Spiritualist, which is the only true standpoint in respect to the subject; and in introducing the matter to the public they would feel that they were forced to do to others as they would wish to be done by, as they would become personally amenable to their own criticism. We know numerous instances in which this plan has been adopted, and with the best results to all parties. On the other hand, how often do we see a horse, or, it may be, an inferior quadruped, dragged to the fountain of Spiritualism; but, not being thirsty, he cannot be induced to drink, and next morning the world is favoured with his "hee-haw" of derision at the kindness of his would-be friends, and the advantages of the good things for which he had no appetite?

MR. MORSE has had a series of highly successful meetings at Newcastle-on-Tyne. His services have given great satisfaction. He will be engaged in the district during the coming week.

THE MEMORIAL EDITION OF JUDGE EDMONDS' LETTERS.

We give this week one of the treatises from the forthcoming work by Judge Edmonds. In renewing the type we found it expedient to reset this chapter entirely, and so availed ourselves of the opportunity of giving our readers the privilege of becoming more intimately acquainted with the volume which is so eagerly expected. Of late we have had a number of inquiries on the very subject treated in the chapter which we present, so that it appears at an opportune time. No doubt the "Letters and Tracts" are a full quiver containing arrows suited for warfare in every direction. There is scarcely any topic in connection with Spiritualism which is not successfully dealt with by the Judge.

The subscription for the forthcoming edition goes on apace. The print will be several thousands, and orders come in more freely day by day. Those who desire to secure copies should take steps to do so at once, as the subscription list will positively close on July 1st, on which day we hope the book will be ready. We are pleased to notice that very laudable efforts have been made by many of our friends. We shall have a goodly number of prizes to bestow on those who have subscribed for large quantities. Mr. Chapman of Liverpool has ordered upwards of a hundred copies. We think a general canvas should be made throughout the entire ranks of Spiritualism. Leisure time might be employed in this work to profitable advantage. The cheaper edition will cost 10d. per copy, but agents may receive orders for it at 1s. 1d. per copy, and yet supply the book twopence cheaper than it could be obtained from us direct in single copies by post. We will briefly repeat the conditions upon which this book is being subscribed:—

There will be two editions: one on common paper and sewed in handsome paper wrappers, to be published at 2s.; price to subscribers, 1s., post-free, 1s. 3d., or in parcels of six copies, 5s., carriage extra. Any additional copies will be charged 10d. each. Another edition is being printed on superior paper, handsomely bound in cloth, to be published at 3s. 6d.; to subscribers, 2s. post-free, or four copies for 6s., carriage extra. Additional copies 1s. 6d. each. Subscribers for six copies of the cheap edition may obtain any number of the fine edition at 1s. 6d. each.

PRIZES are offered to those who obtain the largest number of subscribers:—First prize, to those who sell 100 copies or upwards, Mrs. Hardinge's "History of Spiritualism," 15s.; second prize, to those who sell 75 copies and upwards, "Startling Facts in Spiritualism," by Dr. Wolfe, 12s.; third prize, to those who sell 50 copies, that beautiful tale by Mrs. Farnham, "The Ideal Attained," 5s.; fourth prize, to those who sell 30 copies, "Social Fetters," a powerful tale, by Mrs. Edwin James, price 3s. 6d.

MRS. TAPPAN ONE MONTH IN DARLINGTON AND DISTRICT.

To the Editor.—Dear Sir,—Those extraordinary orations just delivered through Mrs. Cora L. V. Tappan here and in this locality (upon subjects suggested by the audience), which have so charmed and instructed our people, as well as the public generally, have induced us to make some effort to extend her sphere of labour while among us to the places within a radius of thirty miles or so (this being the central point), to the various intermediate towns which as yet have not been favoured with her presence. During the whole of the month of July she will reside with us, and be prepared to visit a limited number of those places where arrangements can be made to lecture. We are prepared to incur a portion of the responsibility in connection therewith, provided we can rely upon receiving assistance and co-operation from the friends of the cause in their respective towns.

Mrs. Tappan has instructed us to reply to the communications of parties who may be wishful to secure her services during this interval in the North, which will be the only opportunity this year she will have to visit them. Those friends desirous to co-operate with us are requested to forward their communications to, and they will receive full particulars from,

G. R. HINDE, *Eastbourne, Darlington.*

THE Messrs. Hinde of Darlington would be glad to hear at once from any prominent Spiritualist in Leeds who would assist in perfecting arrangements for one or two orations by Mrs. Cora L. V. Tappan in that town early in July.

DR. SEXTON AT THE PHRENOLOGICAL SEANCE.

On Tuesday evening first, Dr. Sexton will be present at the weekly phrenological seance, and will deliver a lecture on the "Anatomy of the Brain." There has been for some time a desire to meet Dr. Sexton again in public, and no doubt many will avail themselves of the opportunity of being present. The subject also is one in which the doctor is peculiarly at home, and a more than ordinary degree of interest may be attached to the forthcoming event.

On Tuesday last the meeting was, as usual, well attended. A lady and gentleman were successfully delineated before the audience. The meetings take place every Tuesday at eight o'clock, at 15, Southampton Row; admission one shilling each. Those who desire a good position on Tuesday next should attend early, as no doubt the rooms will be well filled.

PART II. OF MR. CROOKES' RESEARCHES, ENTITLED, "PSYCHIC FORCE AND MODERN SPIRITUALISM."—A new and much improved edition of this work is in the press. A great number is ordered, and correspondents are becoming clamorous. We shall gratify their expectations in the course of a week or ten days. Those who have received Part I. will have Part II. sent to them without requiring further application.

REMARKABLE MEDIUMSHIP OF A BABY.

It is a matter of considerable pleasure, both to ourselves and our contributors, to know that the facts which are recorded from week to week in the MEDIUM do very much for the enlightenment of the investigators of this science, not only in Great Britain but in every part of the world where these phenomena are being studied. The remarkable mediumship of a baby, which we illustrated a few weeks ago with a *fac-simile* of the writing done under spirit-influence by Mr. Jencken's baby, has been quoted in quite a number of newspapers in America. If any of our friends abroad desire it we shall gladly lend them a stereo cast of the writing, with which to illustrate their further remarks on this interesting subject. Our attention has been particularly directed to a quotation of the baby's mediumship by *The Universe*, a very broad and talented monthly, published in Boston. The editor follows his quotation from our columns with this paragraph:—

"Some years since we placed a lead pencil in the hand of an infant about six months old, while in his mother's arms. He was immediately controlled to write the names of spirit-friends, and several questions were intelligibly answered by the invisible agency."

Here we have one striking corroboration of the case reported by us. The narrative which we published respecting Mrs. Jencken's baby has been received with a great deal of confidence by the Spiritualists of this country, as the demand upon that number plainly shows. At the same time there has been, as in all unusual manifestations, a certain amount of scepticism and dissatisfaction. To this feeling we gave free expression a few weeks ago, which was followed by a letter from Mr. Wason, in which he offered to send us some writing done direct through the mediumship of Mrs. Jencken, and also some of his own wife's writing when in the flesh. We shall be glad to receive these specimens, and possibly may engrave them; but they cannot throw much light upon the mediumship of the baby. We have the greatest confidence in the genuineness of that manifestation, and are glad to be able to place on record a similar instance. No doubt the spirit-world will in time abundantly corroborate what has been already done; but Mr. Jencken is so cautious respecting his child's health that he will not permit any experiments to be instituted. In that respect he is wise, for the very unusual cerebral development of the child renders the greatest care necessary in respect to his *vital* development.

In freely discussing the merits of manifestations and mediums in our columns our readers must not understand us as attacking in any way such manifestations or mediums. The truth is impregnable, and the more pointedly any fact is questioned, the more clearly will its authenticity be established. If, on the other hand, we nervously endeavoured to hide up from public scrutiny the actions of men, and the manifestations of spirits, we would thereby confess our want of confidence therein, and the weakness of the foundations upon which we endeavour to erect a superstructure.

WILLIAM DENTON is lecturing at San Francisco.

MARRIAGE.—At the Parish Church, Hackney, by the Rev. J. A. Kenworthy, Edward Elgie, second son of William Elgie Corner, Esq., of St. Thomas's Square, to Florence Eliza, eldest daughter of Henry Cook, Esq., of Eleanor Road. No Cards.

MR. COGMAN'S quarterly tea-meeting will take place on Sunday next at 15, St. Peter's Road, Mile End. Tea on table at five o'clock precisely. After tea the evening will be occupied by various speakers, entranced and normal.

THE REAL SECOND ADVENT.—The claims of the Spiritualists, Second Adventists, and Swedenborgians, &c., will be discussed by Rev. W. H. Channing, in Little Portland Street Chapel, next Sunday evening, June 21, at seven p.m. Seats free.

Le Messager of the 15th inst. contains some very interesting articles, and among them a continuation of the "Anniversary of the Death of Allan Kardec," being a communication from that spirit through Mr. Michel. It is replete with evidences of the great felicity enjoyed by the illustrious departed one.

A SELECT company of judges, clergymen, scientists, &c., hold a circle on the first Saturday of each month at the parlours of J. V. Mansfield, the celebrated letter-answering medium, of Boston. "Thus far," says the *Banner of Light*, "the meetings have been very interesting."

FROM a notice in our advertising columns it will be perceived that Mr. Charles Watts intends lecturing on "Spiritualism" at the New Hall of Science on Sunday evening. The lecture is apparently in accordance with an intimation which Mr. Watts made when he occupied the chair on the occasion of the debate between Dr. Sexton and Mr. Foote. We hope Dr. Sexton and other friends of Spiritualism will be present, and occupy the time allowed for discussion.

A LEGACY TO THE SPIRITUAL INSTITUTION.—Some time ago we recorded the passing away from earth-life of Mrs. Morris, of Hammersmith, a cousin of Robert Owen, the celebrated philanthropist. The deceased lady very creditably sustained this eminent relationship. Her intellectual powers and philanthropic motives were equally distinguished. Her home was the resort of mediums and teachers of Spiritualism. For many years she was warmly attached to the Spiritual Institution. In accordance with the terms of her will, a number of legacies to Spiritualists and mediums are now being distributed. Mr. Peebles receives a diamond ring, Mrs. Everitt a small legacy, Mr. Herne a small legacy and scarf pin, Mrs. Burns a memorial ring, Mr. Burns a picture of Oxford, another picture (the "Christian Martyr"), a valuable inlaid table which formerly belonged to the Bishop of Troy, Professor Morris's brother; also £5 for the Spiritual Institution, and a quantity of valuable manuscript, in the benefits attendant on which our readers may ere long participate.

MY FIRST SITTING WITH MR. BUGUET.

I have just returned from my first visit to Mr. Buguet, at his rooms, 33, Baker Street. I was shown into a comfortably-furnished back drawing-room, used as an office and waiting-room. The centre table was richly strewn with spiritual literature. In an instant Mr. Buguet and Mr. Favre entered from the dark room, where they had been developing a plate for which Mr. Favre sat, but it contained no image of a spirit. Mr. Buguet at once invited me to step into the front drawing-room, which he is using as a studio. It has three windows. The camera stands opposite the space between the first and second windows, while the sitter is posed between the second and third windows. The arrangements are not yet complete for the management of the light, which in the evening—it was after 5 o'clock when I called—streams in with great power.

Mr. Buguet, in a polite and unostentatious manner, desired me to witness his process. He took a new plate of glass from his stock, fixed it upon a frame, cleaned it, then broke off a triangular portion from one corner and gave it to me, wherewith to identify the plate under manipulation. He then conducted me to the dark room above, accompanied by Mr. Favre, and placed me in the most favourable position for witnessing his every movement. He filtered his bath, wiped the plate with a fine brush, poured on the collodion, put it into the bath, and then into the slide. We then descended to the operating-room. I was carefully posed, the focus was adjusted, and the exposure effected, during which Mr. Buguet turned towards the wall, buried his face in his hands, and leaned with his forehead against the wall. He then desired me to assume an altered position, and the second half of the plate was exposed, Mr. Buguet conducting himself in a similar manner. We again proceeded to the dark room, accompanied by Mr. Favre as before, but who always allowed me to stand near to Mr. Buguet, while he (Mr. Favre) stood at the door. On development, which was hastily performed right before my eyes, and in a room in which there was not a single ray of white light, a figure was found behind me in one of the exposures, not in the other. Unhappily the strong stream of light which blazed through the window, just in front of me as I sat, nearly obliterated the figure all but part of the head, and a hand extended over my head. On descending to the full light, I adjusted the fragment to the broken corner of the plate, and found it to fit exactly, thus proving that the plate which bore the figures was the one selected in the first instance. I am promised another seance, of which kindness I shall most certainly avail myself.

I may also add that the camera was taken to pieces before my eyes, but no token of anything unusual could be discovered. Mr. Buguet conducted all his movements in the most open manner, and with a cheerful reverence and gentle promptness which inspires the beholder with a feeling of confidence and respect. His words are few and pleasantly uttered, his look is open and kindly, his manner is polite and retiring, and in the performance of his work he appears rather as fulfilling a religious duty than cheating his patrons or earning a living.

I found that though Mr. Buguet's arrangements are not yet complete, he had in two days obtained fifteen successful negatives. Mr. and Mrs. Campbell were his first sitters, and in a succession of poses, spirit-forms had been obtained. Other well-known friends of Spiritualism were there on the glass with attendant spirits. No doubt Mr. Buguet will be harassed with work before he accomplishes his task in London.

Progressive Library and Spiritual Institution, J. BURNS.
15, Southampton Row, W.C., June 17, 1874.

AN ELEMENT OF SUCCESS.

Two weeks ago, we stated that the Darlington friends had commissioned us to get up a placard for Mrs. Tappan's meeting, containing her portrait and printed in two colours. We did so, and have received in acknowledgment the following testimonial:—"The bill with the portrait on contributed largely to the success of the meeting." In accordance with suggestions we have made arrangements to improve it, so as to display the chief lines more conspicuously. Oldham had a supply, and with these and other judicious arrangements Mrs. Tappan is sure to be a success anywhere. Liverpool has had 2,000 for the meetings there on June 30th and July 1st, and Yeadon has had an edition for Mrs. Tappan's visit. (See her list of appointments).

INTERVIEW WITH THE SPIRIT, "JOHN KING."

To the Editor.—Sir,—I cannot but feel it almost a duty to publish an account of a seance which took place at my house on Friday evening, June 5th: firstly, as a proof that the medium, Mr. Williams, has recovered from the effects of the *fracas* which took place at the last seance he gave during his visit to Paris last month; secondly, as a proof that the exclusiveness of my seances, which has been commented on in not very kindly terms (I wish Spiritualists would cultivate more charity amongst themselves), has been in the right direction. An excellent example of this may be afforded by a comparison between a seance we had a week before the one I particularly desire to relate and that one itself. My friend, M. Gustave de Veb, who, during his sojourn in London, has been staying with me at my house, requested permission to introduce some of his half-sceptical friends to one of my seances, at which Mr. Williams was to be the medium. To this I agreed, and the consequences (although the phenomena were wonderful to them, and convincing) were, in my estimation, much inferior to my usual experiences.

The large musical-box was wound up, and carried (whilst playing) aloft, striking the ceiling three times; exquisite perfumes wafted in their faces; their hands were shaken, and themselves raised from their seats by spirit-hands. "John King" fully materialised with his lamp, which he struck three times audibly on the table. But he was unable to separate himself from the *perispirit* of the medium, and consequently could not, as is usually the case at my seances, pass all round my drawing-room, shaking hands with and chatting to each sitter. At one of these seances, in which perfect harmony existed, we were favoured by the simultaneous appearance of three spirits, distinctly visible to most of the sitters, "John King" himself illuminating one, who was perfectly

recognised. I digress to mention this, in consequence of the recent doubts concerning the distinct individualities of the spirit-forms.

After the seances with M. de Véh's friends, Mr. Williams made me a half-promise to come to me on the following Friday, but from misunderstanding him, and not hearing from him as I expected, I made up my mind to pass the evening alone. At seven o'clock, however, a rap at the door announced the arrival of Mr. Williams.

I was at a loss what to do. My drawing-rooms, which are always carefully arranged beforehand, so as to ensure perfect darkness, were unprepared. We were laughing at the idea of a *à la carte* seance, when a gentleman opportunely arrived who has generally been present at my seances. Much regretting that my visitors, whom I so much desired to be present, had engaged themselves for the evening, I sent on chance for a dear friend and ardent Spiritualist, Mrs. L., who lives in the neighbourhood. She gladly availed herself of the invitation, and shortly joined us; so we four held a seance in my very small library, without the means of forming a cabinet, or of isolating the medium.

We sat round the table, my lady friend taking her seat on the sofa. No sooner had I extinguished the gas than spirit-lights appeared; a hand-bell was rung vigorously, and carried illuminated up to the ceiling. The most delicious perfumes were wafted in our faces, and the spirit communicated to our handkerchiefs; my hand was moistened by the liquid. It may here be noted as interesting, that after the seance we discovered that each of us had a different perfume. A large fan which was in the room was used as a Punkah.

My large musical-box, which had been laid on one side and condemned as being out of repair, was now set right by spirit manipulations, and played the tunes consecutively in perfect order.

"John King" took from my hand a note, which had been addressed to him by an absent friend; asked for a pencil, found fault with its bluntness, but wrote a very legible and pertinent answer, proving that the note had been read in the dark. To this he signed his name in full.

Having been warned not to waste too much power, we broke up for a short time to get fresh air, and re-commenced our seance. Mr. Williams was placed in the very narrow recess of the window, with scarcely room to admit of a chair, and only half covered by the curtains. The light once more extinguished; we sang, as usual, and shortly "John King" emerged, apparently through the curtains, not drawing them aside, as I had pinned them together. He stood before me with his usual majestic air, his lamp and himself both, if possible, more material and luminous than I have ever seen them. His first words were: "Now I am in my glory; it is a long time since I have had such conditions as these." He stood there speaking to me for several minutes, then suddenly vanished, and I was told to look behind me. There he stood, at the furthest end of the room, showing himself from head to feet with the most perfect distinctness I have ever witnessed. I said, "John, I have indeed seen you plainly, but I should so much wish to see your eyes again." He immediately raised his light, and approaching closely, gazed into mine with an intense and thrilling regard; his face very grave, and somewhat mournful. On his asking me, "What colour are my eyes?" I replied, "Dark hazel." "Ah," rejoined he, "that is a test! A man cannot change the colour of his eyes." Having previously had his light placed in my hands, I was anxious that he should do the same for my friends. On my requesting this favour, he answered, "What can I not do with such conditions as these?" Saying then, "See, I am going now to the other side." We saw him gradually pass through the table—sometimes rising high over it, and at others descending. We next saw him seated by the side of my friend on the sofa, gazing into her eyes, and brightly illuminating his own. As an experiment, we asked him if he could do something which he had never done before, namely, to leave his light untouched on the table; this, after a little preparation, he succeeded in accomplishing, and left it on the table without contact with himself for two or three minutes, during which time it continued to glow with great brilliancy.

I have never before seen "John's" light so steadily luminous. I should not exaggerate if I said its brightness did not wane although continually exposed for the space of half an hour. At length "Peter," jealous, I imagine, at being kept in the back ground so long, began to use some of the power himself. This disturbed the medium who seemed to be on the point of waking, when "Peter" dealt him a blow on the head with the tube, causing "John" to exclaim, "You little rascal! what are you doing? These are the tricks he sometimes plays me." "Peter" then exclaimed, "Boss is angry, I must be off," and with a rattle against the closed shutter, he made his exit, and commenced talking to us outside the window (under which there is a very deep open yard) for some minutes together. "John King" seemed troubled at the sudden termination of this interesting seance, and wished us his usual "Good-night, God bless you!"

I am writing this "for Spiritualists only." The sceptics will say "Oh! but in a small room, without hands being held, Williams might have done it all." I answer, Williams was almost in sight the whole time, in his place; we all heard him distinctly breathing whilst "John King" was talking to us and showing himself in quite another part of the room, and "Peter" seemed constantly employed in supplying him with power. I must also add emphatically, and this statement can be borne out by those present at my seances, that there is not the slightest resemblance between "John King" and the medium Mr. Williams, whose eyes are grey, and those of "John King" of a dark hazel. Expression and complexion are totally different.

Since writing the above, I have had another seance with Mr. Williams, our former circle only added to by the presence of Mons. de Véh, and his friend, Mons. Clemens, and the whole of the phenomena I have described in our seance of the 5th was repeated, with the addition of "John King," at my request, placing his spirit-light in the hands alternately, of Mons. de Véh and Mons. Clemens, and leaving it there for full a minute, each time quite free from contact with himself. Fresh roses were brought to us from a vase in another room, the doors being locked, and the spaces of the missing flowers being visible to us on our return to the dining-room. Roses were taken from us by spirit-hands, not a vestige of even a leaf being found in the room afterwards. "Peter" and my friend, Mrs. L., exchanged "gags d'amitié" in this fashion, he declaring that he should wear her rose in his "spiritual button-hole!" Small, delicate hands touched each of us, delicious perfumes were sprinkled on us, paper and pencil taken from

my hand, and a letter given to me in writing, with the signature of "John King," and leaving me the sweetest message that could have been given to me from one long since in the realm of spirit. I append a note written by Mons. de Véh.

CHARLOTTE FITZGERALD, 19, Cambridge Street, Hyde Park Square, Mrs. L., Albion Street.

GUSTAVE DE VÉH, Avenue des Champs Elysées, Paris.

WILLIAM CLEMENS, Cambridge Street.

"I declare, on the evidence of my eyes, that the so-called spirit of 'John King' does not resemble in any way his medium, Mr. Williams. I have stared nearly for half a minute into 'John King's' eyes; we were not separated more than one foot from each other, the spirit holding his light close to his face, and I can conscientiously deny any likeness between the eyes, the size of the face, the form of the nose, and the complexion of the two."

"G. de Véh."

P.S.—"John King" in the darkness asked us to wind up the musical box, and we were searching for the key, when he said, "I will give you a light," and suddenly the whole table was brilliantly lighted up.

MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—I see in your paper of the 29th ult. a letter signed "J. Reginald Owen," in which the writer eulogises Mrs. Olive's mediumship very highly, and tells your readers that they could not "sit with a more convincing test-medium than Mrs. Olive." I do not wish to say anything disparaging to Mrs. Olive's mediumship, but think your correspondent ought to have been aware that the test-mediumship of all trance-mediums is of a very uncertain character indeed, and Mrs. Olive's is no exception to the rule.

I have tried almost every trance-medium I could hear of, including Mrs. Olive, and until I met Mrs. Dickinson I have never been able to come into direct communication with my spirit-relations. If, however, I were to say that there is no medium to be compared to Mrs. Dickinson I should be grossly misleading your readers. An investigator may try a dozen mediums before he meets with the one who can give him a satisfactory test, in consequence of the different magnetic spheres which all persons carry about with them. The investigator's magnetism must first blend with the magnetism of the medium before he can get any satisfactory test-communication; and it does not follow because Mr. Owen was so successful with Mrs. Olive that therefore I should be, or that because I was more successful with Mrs. Dickinson that therefore he would be so also.

In justice to Mrs. Olive and all other test-mediums I make these remarks, because the effect of such letters as that of Mr. Owen is to mislead by leading all investigators to expect similar satisfactory results, thus causing much disappointment and damaging the cause generally, to say nothing of the indirect injury it inflicts on other mediums, whom a disappointed investigator will not care to go to after one unprofitable experiment.—Yours respectfully,

Manchester.
[Our correspondent's letter discusses an important topic in a very praiseworthy manner.—Ed. M.]

MRS. DICKINSON IN LIVERPOOL.

Dear Mr. Burns.—Mrs. Dickinson is effecting some really wonderful cures in Liverpool. A case under my own notice has occurred of an extraordinary character. Mrs. Mangin, of 22, Bean Street, a friend of mine, a poor woman who has been suffering from chronic rheumatism and enlargement of the heart, has, since the 3rd of October, 1867, not been able to rise from her bed, or even turn her head upon her pillow, and had been given up by such doctors as it has been in her power to secure. After the first magnetic treatment by Mrs. Dickinson she was enabled to sit up in her chair, and now, after some other four or five treatments, she is able to walk from the bed to the chair, and sew for hours, and all that seems to be required is nourishment, which it is out of her power to obtain, being a widow, and having nothing but a widowed mother to depend upon.

I should like to add that Mrs. Dickinson has given her services gratuitously, and has otherwise assisted the family.—Yours in sincerity,
1, Constance Street, London Road, Liverpool. CHARLOTTE DIXON.

SYMBOLISM.—No. 4.

Mr. Wilson continued his lecture on the Symbolism of Form as follows:—We last week alluded to form as an outline; but form is the assumed outline of a real solid, even when the outline is intended to enclose unoccupied space, for the encirclement itself is a solid, and therefore the outline represents a solid in line and outline. Perhaps the most inconceivable discovery would be in the origin of forms, origin meaning the cause of the direction of the construction. We all see the convenience of the construction in many examples, as the wolf explained to Little Red Riding Hood, in answer to her astonishment at the physiological peculiarities of her grandmother; but how is it forms come to be the forms they are? A mass is no form in itself, but it means a disordered circle. "The Earth without form and void" was a mass of a circular character, for it could not be supposed as a square or triangular form. But I only quoted the text to explain the meaning of a mass. As creation is not a massing, it is an organisation inconceivable to humanity. Considering the question of form, there are three processes for combination. There is the folding or wrapping process, as the outer coating for the large snowball, or the winding thread into a ball or bobbin. There is the building or constructing process, as in the formation of crystals, and the assimilative process, as selecting the particle for absorption or progression. Take, for example, the crystal. Why does that little floating speck go to form a perfect geometrical figure, and if formed goes somewhere else, as wanted? Has each particle a magnetic subserviency as an instructive quality? We can only say—

God made the world both self-contained and fair,
The parts were balanced with paternal care,
The whole obedient to the Almighty will,
Each atom had its duty to fulfil:
Thus all complete—each in position stood—
God bless'd it, and pronounced it very good.

We have slightly glanced at the three primary forms, namely, the circle, the square or oblong, and the triangle. We now come to the secondary forms, as the scoop shape, the archway shape, and the hut shape. As

the secondary colours were the results of the combination of two of the primaries, so the secondary forms are the results of the combination of two of the primary forms.

The circle plus triangle makes scoop shape.
The oblong plus circle makes archway shape.
The triangle plus the oblong makes hut shape.

SCOOP SHAPE.

Place a triangle on the horizontal diameter of a circle, and rub out the superfluous, and you have a scoop shape. This shape represents the whole of the scratching, hoeing, grubbing, digging implements, as nails, spuds, spades; and to dig into the sky we have the kite and balloon shape. For animals to dig holes, the figure is reversed; for example, the forms of moles, mice, rabbits, &c. The meaning is occupation, as work, gardening, cultivation, and the symbol is a spade.

ARCHWAY SHAPE.

A circle placed on the top of an oblong makes archway shape, as the door of a church, a dome, a bridge, a conduit, a crown; indicating a direction to the motion, as the channel. The meaning we give to archway is rectitude, as taking the narrow gateway, and the symbol is the workman's paper cap, as the crown of occupation.

THE HUT SHAPE.

Cut a triangle perpendicularly in two and place an oblong between, and you have a hut or roof shape. This indicates lodgment, position, and the symbol is a tent. (See advertisement).

MR. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday evening, June 21st, at 7 p.m., in the Freemasons' Old Hall, Newgate Street. Admission 6d.; in the district till June 27th.

SEGHILL.—Saturday and Monday evenings, June 20th and 22nd, Boys' School Room, at 8 p.m.

LIVERPOOL.—Sunday, June 28th.

DARLINGTON.—July 1st till 11th.

BISHOP AUCKLAND.—July 12th.

HECKMONDWICK.—Re-engaged, Sunday, July 19th. Co-operative Hall. Afternoon at 2.30; evening at 6.30. Monday, July 20th, same place; evening at 8 o'clock.

BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance Hall; evening at 8 o'clock.

GLASGOW.—July 28th.

SALTBURN-BY-SEA.—August 15th.

BRADFORD.—Arrangements pending.

BRIGHTON.—September 6th.

Mr. Morse may be addressed next week, care of Mr. Hunter, Tobacconist, High Street, Gateshead-on-Tyne.

MRS. TAPPAN'S APPOINTMENTS.

BRADFORD.—Sunday, June 21st, and two week days.

YEADON.—Guiseley Town Hall, Sunday, June 28th, at 2.30 and 6.30.

Lecture Hall, High Street, Monday, June 29th, at 8 o'clock.

LIVERPOOL.—June 30th, and July 1st, in Concert Hall, Lord Nelson Street.

Letters for Mrs. Tappan may be addressed to her at 15, Southampton Row, London, W.C.

LIGHT GYMNASTICS FOR CHILDREN AND ADULTS OF BOTH SEXES.—On June 19 Miss Beauclerc's classes at Mr. Ball's Middle Class School, Frederick Street, Newhall Hill, Birmingham, will be open to visitors. Doors open at a quarter before six o'clock. The class meets every Friday evening at that hour precisely. All friends of progress should help Miss Beauclerc in her ceaseless efforts to develop physical proportion and harmony. The new term begins on August 7. Miss Beauclerc, No. 4, Victoria Terrace, Hunter's Lane, Birmingham.

SPIRITUALISM AT SOMERS TOWN.—On Sunday evening last the first of a course of lectures was delivered by Mrs. Bullock in the trance state at the Athenæum, George Street, Euston Road. The meeting was opened with a hymn from the "Spiritual Lyre," and the 28th chapter of the Gospel of St. Matthew was read by Mr. Haxby, after which the audience were asked to select a suitable subject for the spirit-guides controlling Mrs. Bullock to give a lecture upon. It was suggested by one in the assembly that the spirit-guides should give a lecture on any subject that they might think would be best fitted to those who had attended, but on consideration, and as several strangers were present, it was thought better to have the subject named, as by so doing it would be a greater proof, and would at once show those present that no attempt whatever had been made to prepare a special lecture. Mrs. Bullock was now introduced to the company in a few appropriate words by Mr. Haxby. Four subjects were chosen, and upon each being put to the vote, "The Practical Effect of Spirit-Teaching upon our Lives" was the one that found most favour. The subject was made known to Mrs. Bullock, who rose and delivered a prayer to the Great Father of all, asking that He would so raise the thoughts and desires of mankind as to lead them to look away from all earthly scenes and senses to things more heavenly, so that they might have brighter hopes and brighter aspirations kindled within their own breasts, and so realise more fully the practical effect of spirit-teaching now in their midst; after which she commenced and continued to speak on the subject given for over an hour. Many passages of Scripture were quoted and referred to, and nicely blended with parts of the discourse, which made it one full of interest and truth, at the same time taking away that terror and seriousness which is mostly taught in the mass of theological matter, and so much wrapt up in religious services of the present day. The audience, though small, were much impressed with the discourse. Before the control had entirely left Mrs. Bullock, another of her guides said a few words, and gave some directions as to the next meeting, to be held on Sunday evening, the 21st inst. The seats will be free, by order of the spirit-guides. Collections will be made at the close to defray expense of hall. While Mrs. Bullock continued in the trance state several persons in the hall came forward and had a few words of friendly conversation with her guides. This is a privilege our spirit-friends have given. The meeting was thus prolonged till after nine o'clock.

REMARKABLE MANIFESTATIONS AT BIRMINGHAM.

To the Editor.—Dear Sir,—Having during some years witnessed all phases of dark spirit-seances, and being desirous of seeing the manifestations in daylight, I called at the Queen's College for Mr. Spiller, a friend of mine, who is curator of the college, and we then went to the Waverley Hotel, Crescent, and had an interview with Dr. Monck, who was then having his breakfast. The room we were in is of large size and lighted by two windows. We sat down to a very large and massive dining-table in the coffee-room of the hotel. Neither the cloth nor the breakfast things were removed, and the cloth only reaching to the edge of the dining-table, we had full opportunity of seeing under the table. We commenced sitting at 10.30 a.m. Instantly the raps were heard, not faint ticks, but raps such as would be produced by striking the table with a mallet. The spirit present gave us his name, "Samuel," and said he was a college friend of Dr. Monck's. During the time that the raps were being produced we were watching the hands and feet of Dr. Monck, and we were perfectly satisfied they were not produced by him. We placed our hands on different parts of the table at long distance from Dr. Monck, and at our request the raps came under our hands. The raps were of such force as to cause the breakfast things and the table to vibrate perceptibly. My friend then asked the question whether, if he placed his hand under the table, the spirit would touch him? "Yes," Mr. Spiller then put his hand under the table, and at once received a most tremendous shock that went through his system, and caused him to be unable to open his hand for about two minutes. Dr. Monck then gave us the musical test. An accordion was sent for, which we examined, and found to be an ordinary instrument. Dr. Monck held it in one hand with the keys hanging downwards; we could see his hand and wrist, and also that not the slightest motion took place in the muscles of his hand or arm. In that position not only single notes were produced, but also chords. As a further test we closed the instrument up and bound it round with about twenty turns of rope, placed it in a bag, the mouth of which we also tied up. Dr. Monck then took hold of one end of the bag, and under this wonderful test the instrument played single notes and chords. We then said that we should like, if possible, to have some spirit-writing. Dr. Monck asked the spirit present if he could do so. Three loud raps were given, meaning "Yes." I then handed to Dr. Monck a small piece of paper from my pocket-book, and marked it on one side. My friend also marked it on the other. We then tightly bound with cord three fingers of Dr. Monck's hand, only leaving the thumb and first finger at liberty to hold the paper and pencil. Hardly had Dr. Monck taken them in his hand before a violent convulsion of his arm took place, and the following words were found written on the paper:—"Go to Dublin." This may appear at first sight a curious sentence to write, but just before Mr. Spiller had said that he thought there were many persons in Dublin who would like to see the daylight seances. This explains the sentence written. We then as a further test not only left the cord still tied round Dr. Monck's hand, but I wrapped round his hand a large cloth, which I tied securely. I handed another piece of paper to Dr. Monck, and instantly the words, "A crucial test," were written on the paper.

We were very much delighted with the wonderful manifestations that happened at this seance, which was quite impromptu; and also with the very courteous manner in which Dr. Monck gave us every opportunity of seeing for ourselves that the manifestations were genuine: in the first place, open daylight to see what took place; and secondly, the facilities given to us by Dr. Monck to test him in so strict a manner. I may also mention that Dr. Monck's seances in Birmingham have created quite an excitement, and that he is visited by all the *élite* of the town, and that he has done more to convince sceptics of the truth of Spiritualism than any other public mediums have ever done before.—Yours obediently,

Claremont Villa, 51, Belgrave Road.

E. VALTER.

P.S.—I forgot to state that raps very loud indeed were also heard all about the room, quite away from where Dr. Monck was sitting.

DR. MONCK DEFENDED.

To the Editor.—Dear Sir,—The paragraph in last week's MEDIUM headed "Questionable Mediumship" has much astonished me and others in this district who have been favoured with frequent opportunities of witnessing the phenomena that occur in the broad daylight through the mediumship of the Rev. Dr. Monck. Among those who have attended these seances with me there have been a number of hard-headed, black-country sceptics, shrewd, intelligent men, who possess sound judgments as well as scientific and mechanical reputations of a high order. For instance, one was a prominent physician well known as a scientist, while another was one of the most eminent civil engineers of the day; with such men continually around him, and ever on the alert for over three weeks, you may be sure that Dr. Monck's mediumship was tested most severely. I am bound in justice to add that each test, no matter how strange or inconvenient to him, was unhesitatingly accepted as soon as proposed, and the result in each instance was to thoroughly confirm us in the belief that Dr. Monck is a gentleman perfectly honest in his mediumship, and entirely the passive agent of either spirits or some unknown and marvellous force. And pray observe, Mr. Editor, that this is not the opinion of one or two of us merely; I could fill a column of the MEDIUM with the names of gentlemen in Birmingham who, having like myself gone up to the seances bristling with ingenious and exhaustive tests, have come away prepared to attest the genuineness of Dr. Monck's mediumship; and it is to be further observed that, before sitting with Dr. Monck, I and others were surprised to receive from Mr. Simkiss, of Wolverhampton, copies of his printed letter containing the unwarrantable insinuations to which you very properly allude as "a catalogue of petty charges, based upon circumstantial evidence of the flimsiest description, and upon which a conviction could not be based in a court of law."

However, having carefully perused this ill-advised letter, I and others were, as you may suppose, fully prepared to severely test Dr. Monck's mediumship, detect imposition if it existed, and remorselessly expose it when detected. Well, Sir, the identical phenomena on which Mr. Simkiss bases his charges (and which he saw but once), I and other critics witnessed repeatedly under a variety of "crucial tests," and we are bound to say that we met with not the slightest shadow of evidence which would support Mr. Simkiss's uncalled-for charges. I will not now give a detailed account of the tests we employed; permit me, how-

ever, to remark that physical phenomena occurred at each seance, and they admitted of but one of two explanations—either they were of spiritual origin, or were produced by natural and mechanical appliances secreted on Dr. Monck's person. To put this latter theory to the proof, I asked if he would object to being searched, and, humiliating as this process must be to a gentleman, yet Dr. Monck exhibited no reluctance, but instantly consented, observing that when the interests of truth are at stake no gentleman should consider such a test an indignity. Well, Sir, I took him at his word and searched him, and depend on it, Mr. Editor, if ever a man was thoroughly searched, that man is Dr. Monck. Why, Sir, I even had his boots removed, and carefully searched his stockings. After what Mr. Simkiss had said in his letter, I felt that my own good name might suffer if I pronounced an opinion either way concerning Dr. Monck's powers without having first put him through the most severe test- ordeal I could conceive of; and I am not the only one here who has done this, for several gentlemen of standing in Birmingham have been allowed to put Dr. Monck to the trial in an equally strict manner, and with a result equally astonishing to them (several were non-Spiritualists) and honourable to him. I do think that our mediums should have our hearty sympathy and fostering care and protection, for they are pretty generally exposed to plenty of worry and slanderous maltreatment from unscrupulous outsiders; those who are within our camp should nurse and defend them, and not add to the difficulties of their important but trying mission by receiving them into their houses as trusting guests, and then treating them as impostors "upon circumstantial evidence of the flimsiest description." Let envy and jealousy be scourged out of the camp, and these "petty charges," being their shadows, will speedily follow them.

Mr. Monck has fairly laid claim to our grateful respect by coming out alone as he has done, and boldly and nobly challenging opponents of all classes to discuss Spiritualism with him, undertaking heavy money risks, too, in taking on his own shoulders the pecuniary responsibilities connected with lectures, in order to relieve our struggling societies of the burden and anxiety; and to crown all, he has struck a heavy blow in favour of our glorious cause by the manly and fearless manner in which he has publicly invited editors and other determined opponents to sit with him at his daylight seances. The effect in Birmingham has been an immense advantage to the cause. Instead of meriting the descriptions, "indefinite mediumship," "questionable mediumship," I feel that Dr. Monck's mediumship deserves to be termed the most pronounced, clearly-defined, unimpeachable, and important mediumship of the day. I believe, Mr. Editor, you have never sat with the Doctor, but as he is I hear likely soon to visit your town for the purpose of giving daylight seances, you and others will no doubt be able to judge for yourselves as to whether his is a "questionable mediumship" or such as I have described. The importance of this matter must plead my excuse for the length of this letter, which, on the principle of *audi alteri partem*, I am persuaded you will print in full.—Yours faithfully,

JAREZ LONES, Iron Manufacturer.

Rolfe Street, Smethwick, near Birmingham, June 10th, 1874.

MR. MONCK AND HIS MEDIUMSHIP.—A REPLY.

"Men are narrow and selfish, but the Genius, or Destiny, is not narrow, but beneficent."—Emerson.

"The mere belief in a soul and its immortality never elevated man yet, and it never will or can."—H. G. Atkinson.

Dear Sir,—Favour me with room for a reply to a long letter which has appeared in the *Pioneer of Progress* and in the *Christian Spiritualist*, most wickedly damaging to the character of Mr. Monck.

I am at a loss to know what is "progressive" or "Christian" in giving publicity to a letter which does not contain one single proved fact; but, on the contrary, the letter is evidently a sluice for the writer's ill-feeling and love for slander, under the cloak of extreme honesty.

I submit if T. M. Simkiss on the occasion had been more of the observing gentleman and less of the suspicious egotist, he would have settled the question of deception there and then. Or, failing to have done so, and still having his mind haunted by suspicion, he would have kept it to himself. A gentleman will never publish anything damaging to the character of another person without most positive proof, and even then he will think whether it is not wise to refrain from the advertisement of evil, unless great good is to be the result. It is shocking cant that makes a man entrap another, either man or woman, into his house, and then publish as facts, in order to injure their influence, the merest product of a suspicious and most stupid mind.

Beginning at the third paragraph of T. M. Simkiss's letter, we have nine paragraphs, not one of which contains a definite truth, but rather a series of the most wicked charges. The public are coolly asked by this self-anointed "honest man" to spot a man's character all over with almost every evil because T. M. Simkiss in his sweet nature supposes it to have been so.

Allow me room for a little closer criticism. "Nothing worthy of the name of Spiritualism took place at Wolverhampton during Mr. Monck's seances." If so, he is as poor a conjurer as he is a medium. "His so-called direct spirit-writing is professedly done by employing one of his hands under the table." What a pity T. M. Simkiss did not tell us how a man could hold a sheet of paper with one hand and cover it in some cases with writing in a minute or two. I will not say to such a wise and such an "honest man" how it might have been done, but I will tell him he will have to know more than his letter indicates before he can tell how it was done.

With regard to the remarks upon the "so-called spirit-raps" in Mr. Monck's presence, I will only say I have repeatedly sat with Mr. Monck, and I have looked into these matters for twenty years, but with no medium have I had greater means allowed me for full investigation than I have had with Mr. Monck. Next, is there any proof that Mr. Monck either saw the "card" or the "fly-leaf" in the book, which it is said he "privately read"? Where is the proof he turned the book with pliers? T. M. Simkiss is used to such "tricks," and is therefore suspicious as a consequence.

I do not say what is possible or what is probable in the above case. All I say is, If Spiritualism be true, then all that is supposed by T. M. Simkiss to have been deception is rendered possible, therefore may be true; consequently leaving no room whatever for character being eaten away by stupidly publishing that which can only do evil and no good.

I am most concerned with the paragraph beginning with the words, "Since Dr. Monck's departure, I have looked over such printed evidence of his mediumship as I can find." I will not take up your space, but will only say that this special paragraph, with the inference drawn therein, is absolutely false. Mr. Monck has more than once given me information of individuals, whose character and forms were reflected in no book or fly-leaf in the universe, and of whom Mr. Monck could have no means known to men of getting such information. "No levitation took place at Wolverhampton, therefore such manifestations should only be credited on the testimony of men whose critical powers of observation and integrity of relation are well known to the public." I cannot understand this paragraph, but I suppose it means men like T. M. Simkiss can only be trusted—men who are prepared to damn a man on a pure supposition.

"So much for Dr. Monck. I gave evidence before the Dialectical Society, and my evidence stands as it did." If the evidence of Mr. Simkiss before that Society is of a kind with that given by him about Mr. Monck, it is not worth much. T. M. Simkiss goes on to say, "The truth of Spiritualism depends very little upon physical manifestations, but principally upon the intelligence conveyed by the neurologic manifestations." This sentence is nonsense so unpolluted that I will find no fault with it.

The following two paragraphs are not much better. What can be meant by "scientific scepticism"? If science means facts reduced to law, then scepticism is unknown to science. "Science understands not faith"—another meaningless sentence. Science tells us how, but it cannot tell us why true faith throws a halo of sacred light over science. The whole fabric of scientific thought is interlaced by faith. Science is but a process of realising and converting faith into knowledge.

The nonsense about materialism as a state of mind to be morally avoided cannot be too soon put down. Can the mind overleap itself? Impossible! Man cannot conceive but of substance and its attributes.

In the last we come across the constantly-reiterated statement, that what is called Spiritualism has done or will do the world good, because it will prove immortality. Without faith entering as a large element into the quantity of proof, it will never prove immortality to be an absolute fact. I have never yet found one statement of Christ's at fault. He says unless the mind be in a receptive state, rendered so by God's precious influence, it will not believe if "men rose from the dead." But supposing Spiritualism did prove immortality, it must be obvious what Mr. Atkinson says is true. He is no common thinker, and sees most clearly into the spiritual nature of man. I conclude this letter by saying that whatever Mr. Monck may be besides, I say with Dr. Sexton he is one of the most remarkable mediums I ever saw. I have had positive proof of his being a seer, a rapping medium, a writing medium, a medium for levitation, for spirit-lights, and other manifestations.

Only one more remark, and that is upon my own experience of mediums. Even if deception were proved against some of them, it is no reason why they should be thrown aside. To be a medium surely means to be easily permeated and controlled by surrounding influences. I know mediums the most powerful who are most weak and flabby in their moral nature. I know others whose moral nature is of the best and purest description. When we sit for an experiment, what we have proved to be good in the result let us publish, but let us no more attribute moral obliquity to the instrument than we would to a defective instrument in a physical experiment.

JOHN BEATTIE.

Bristol, June 13, 1874.

Mr. J. BURNS.—SIR,—The *Pioneer of Progress* of the 5th instant contains—as I presume you are well aware—a letter from "Tom Simkiss" of Wolverhampton respecting the Rev. F. W. Monck's mediumship. On the 9th inst. I sent the editor a letter in reply for insertion in the next issue of the *Pioneer*. On the 12th inst. I received from him a letter, of which the following is a copy:—

Office of the *Pioneer of Progress*, 31, Museum Street,
London, June 11, 1874.

MY DEAR SIR,—I duly received your MSS. in reference to Mr. Simkiss's letter in the *W.C.*, and was glad of the fact that someone had taken up the contra. It came too late for insertion in this number, and besides, you will not misunderstand me when I say that I could not conscientiously insert it in its present form. I am willing and desirous of giving both sides of the question, but I really do not think in this case the style adopted by you would do good. I therefore return it to you, that you may, if disposed, re-write it, when I shall be most glad to insert it. Please understand me, I do this in order not to make more differences amongst Spiritualists than there now unfortunately is.—I remain yours faithfully, (Signed) GEO. FARMER.

Thus, you will observe, the editor, who does this "in order not to make more differences amongst Spiritualists than there now unfortunately is," does not hesitate to publish a slanderous letter, full of malignant imputations against one of our most prominent mediums—although the said letter has been rejected by the editors of the other spiritual publications—and then he becomes suddenly so "conscientious" that he refuses the common justice of inserting a reply, because, forsooth, it is not written exactly in accordance with his taste, or in the style which he may be presumed to approve of, although the heading of his "Correspondence Department" states that "great freedom is given to correspondents," and this, I presume, is a sample of it!

Now, Sir, I write to ask whether you will insert the letter in the *MEDIUM AND DAYBREAK*. You know very well what Mr. Monck's mediumship is, and I think I may so far rely on your sense of right and love of fair play as to believe you will give it a place in your columns, seeing that it is not allowed to appear in the paper that published the slanders.—I am, dear Sir, yours truly, GEORGE TOWSE.

P.S.—If you also should be too "conscientious" to insert the letter, please return the MS. by next post, or, at all events, drop me a line by return, stating whether you will insert it or not, as I shall then know what to do.

To the Editor of the *Pioneer of Progress*.—SIR,—The spiteful animus pervading the letter of "Tom Simkiss," of Wolverhampton, in your issue of the 5th inst. is so transparent to every unprejudiced reader that, were it not for the sweeping assertions it contains with reference to

one of our public mediums, it would have been well to treat it with that silent contempt which the writer and his production both merit. It seems strange that a man who can so trumpet his own good qualities and his high sense of honour—and that man, too, a professed Spiritualist—should take so much pains to damage another Spiritualist, the genuineness of whose mediumistic manifestations is attested by such a number of witnesses, who had no interested motives in giving their testimony, and whose "critical powers of observation and integrity of relation" are at least equal to those of "Tom Simkiss."

If one were disposed to answer this man, as Solomon says, "according to his folly," it might be done somewhat in this fashion:—Who is this "Simkiss," and what are his relations with the unlucky medium who, being a stranger in Wolverhampton, is taken in and done for by said "Simkiss"?

First, his town is visited by a "*soi-disant* medium." What! only a "*soi-disant*" medium? Has no one else borne testimony to his mediumship? And was "Simkiss" ignorant of that testimony? Then, why did he invite him to his house on such a slender acquaintance? or is this only untruth No. 1? Then he proceeds to tell us who this "*soi-disant*" medium is—the Rev. Dr. Monck, F.A.S. That, of course, means Fallen Among "Simkisses." Then follows a rather misty passage about being "treated as a beast of burden." Well, we know how Balaam—another "*soi-disant*" medium—treated his beast of burden, but I presume there is no allusion to that, and that the writer was not treated after that fashion. But here comes a little information, a ray of light to clear away some of the obscurity. "Dr. Monck's visit to Wolverhampton was not arranged by me; it was entirely his own speculation." How absurd of Dr. Monck! What! arrange a visit to Wolverhampton without consulting the great "Simkiss," the man whose name has been associated with Spiritualism to such an extent, &c., &c., and whose "testimony" to the truth of Spiritualism "on page 129 of the Report of the London Dialectical Society stands just as it did!" No wonder the unhappy medium came to grief after such a commencement!

But, to descend to particulars: We are told that "the so-called spirit-raps of Dr. Monck were only made when the sitters were so placed as to prevent any test being applied." Does he mean to say that Dr. Monck produced the raps himself? If he thought so, how was it that he did not "feel bound, as an honest man and a true Spiritualist," to have the sitters so placed as to test the raps satisfactorily? Surely he might have done this in his own house if his only motive had been to elicit the truth. I know that at my residence in the presence of the representatives of the local press, and a dozen other witnesses, loud raps occurred in the light, under the strictest test conditions, through the mediumship of Mr. Monck, and at the same time a large heavy table was floated without the actual contact of the hands of the sitters. Then, with regard to the funeral card, is it at all probable, or will any sane person believe that Mr. Monck, after obtaining his information from the card—even supposing he did so—should be such a consummate donkey as to utterly defeat his own purpose by taking the card with him—as Simkiss insinuates—instead of simply leaving it in the drawer? The thing is so manifestly and palpably absurd that it contains its own refutation. Then comes the name on the fly-leaf of the old book. If Mr. Monck had been "privately perusing it," how did "Simkiss" know this? Did Dr. Monck tell him? O "Simkiss," where is thy blush? But this lock dodge is the climax of the absurdities. "I unlocked the door and gave him the key," says Simkiss, "at the same time rather puzzling him by simply remarking that we were used to such things in our house." I should rather think it did puzzle him, especially as "Simkiss" adds, "It is a mere trick, easily performed with a pair of pliers applied to the end of the key that just projects beyond the lock." "A trick," Mr. Simkiss? And "We were used to such things in our house?" How is this? Is there any *soi-disant* medium who comes to your sances, and requires these tricks to be performed? I should hope not. But if Mr. Monck manipulated this lock, where did he obtain the pliers? Did "Simkiss" leave them on the dressing-table for the occasion? Or did Mr. Monck, by a singular intuition, anticipating his meeting with this peculiar lock, which allows itself to be locked by applying a pair of pliers to the tail-end of its key—did he bring a pair of pliers in his pocket? What a wonderful man this Dr. Monck must be!

But, since Dr. Monck's departure, "Simkiss" has "looked over" (he must surely mean overlooked) "such printed evidence of his mediumship as I can find. From it I gather that he has given what appeared to be communications from spirits, and descriptive scenes of some peculiarities of departed persons, all of which knowledge could be easily acquired in almost any private house, when the guest is curious enough to search for old family matters, written on odd scraps of paper, or on fly-leaves of old books, the existence of which are oftentimes forgotten by the members of the family, and lying in corners of toilet-drawers and boxes."

It might be interesting to know how far "Simkiss" looked for the printed evidence of Mr. Monck's mediumship, because by this we might gauge the amount of his earnestness in the search. Did he seek for this evidence in the various spiritual publications, where the genuineness of Mr. Monck's manifestations has been attested by a number of eminent Spiritualists, both metropolitan and provincial, among whom may be named Mr. Enmore Jones, Mr. and Mrs. Everitt, Mr. Thomas Shorter, Mr. Morell Theobald, Dr. Richardson, and many others? Did he carefully read a leading article by Dr. Sexton, in the March number of the *Spiritual Magazine*, in which the astounding nature and the true characteristics of Mr. Monck's mediumship are fairly and clearly set forth? And yet this scribbling accuser has the audacious effrontery to tell us that he has looked for printed evidence of Mr. Monck's mediumship! Certainly, if his own evidence "stands just as it did" on page 129 of the Dialectical Society's Report, no person who knows Dr. Monck will have much confidence in that evidence, nor in his present flimsy and malevolent vituperations. Had he brought a few direct charges against Mr. Monck, they might have been summarily dealt with, and Mr. Monck might have been safely left to make his own case good; but this writer, under the assumption of a very great regard for Spiritualism, and truth generally, sneaks behind preposterous suppositions, vile innuendos, and indirect, spiteful insinuations, e.g. "if genuine;" "his so-called direct spirit-writing;" "the so-called spirit-raps of Dr. Monck;" "he professed to give us a communication;" "a mere trick,

easily performed;" "he has given what appeared to be communications;" "all of which knowledge could be easily acquired;" "his reputed wonderful feats of levitation;" "the tricks of deceivers." After all these pleasant epithets he has the hardihood to write, "You should refrain from using hard words, for it looks as though you were petulant and jealous." Truly, the force of Simkissism could no further go. I have no hesitation in characterising this letter as a vile concoction, discreditable to the writer, and misleading to the readers of the publication in which it appeared; the trail of the serpent is unmistakably traceable in its composition; and the writer has so far overshot his mark that the editors of three of the spiritual publications have refused its insertion, because the calumnies and incongruities, and the spiteful tone pervading it, were so evident and transparent.

I shall not again ruffle my feathers by noticing any further effusion from Mr. Simkiss's pen, but I felt in duty bound to utter a protest against what has been so aptly described in the *MEDIUM AND DAYBREAK* as "a catalogue of petty charges based upon circumstantial evidence of the flimsiest description, and upon which a conviction could not be based in a court of law."—I am, Sir, yours respectfully, GEORGE TOMMY.
7, Unity Street, College Green, Bristol,
June 9th, 1874.

Dr. RICHARDSON leaves for Melbourne in a few days. His return to the Southern Hemisphere is earlier than he expected.

E. T. B.—As our correspondent wrote in general terms, it may be better to abstain from any special application of his remarks.

MR. PEEBLES is fully employed lecturing in America. His recent travels round the world afford subjects of great interest, in which large audiences eagerly participate.

JOHN HAMPDEN.—*Common Sense*, a journal of live ideas, is issued weekly by the Common Sense Publishing Company, W. N. Slocum, manager. Three dollars per annum in advance at the office, 236, Montgomery Street, San Francisco, California. We are certain that we are right in the interpretation of your former remarks.

To the brethren at Manchester who sent the parcel of leaflets to James Brevitt on June 15.—Your leaflets were consigned to that element to which your devil is fabled to consign ninety-nine one-hundredths of God's children.—JAMES BREVITT, 53, Canterbury Road, Kilburn, London, N.W.

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THURSDAY, JUNE 25, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

Mrs. Fay, Every Evening except Saturday, at 8 o'clock. See advertisement.

SATURDAY, JUNE 20, Mr. Williams. See advertisement.

SUNDAY, JUNE 21, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.

MONDAY, JUNE 22, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

TUESDAY, JUNE 23, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JUNE 24, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, JUNE 25, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JUNE 20, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, JUNE 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOEWBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.20.

COWMS, at George Holdroyd's, at 6 p.m.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHESEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HULL, 5, Strawberry Street, Drypool, at 7.30.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, JUNE 22, HULL, 42, New King Street, at 8.30.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

TUESDAY, JUNE 23, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOEWBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JUNE 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 9, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, JUNE 25, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JUNE 26, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement, seance at 8 p.m.

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